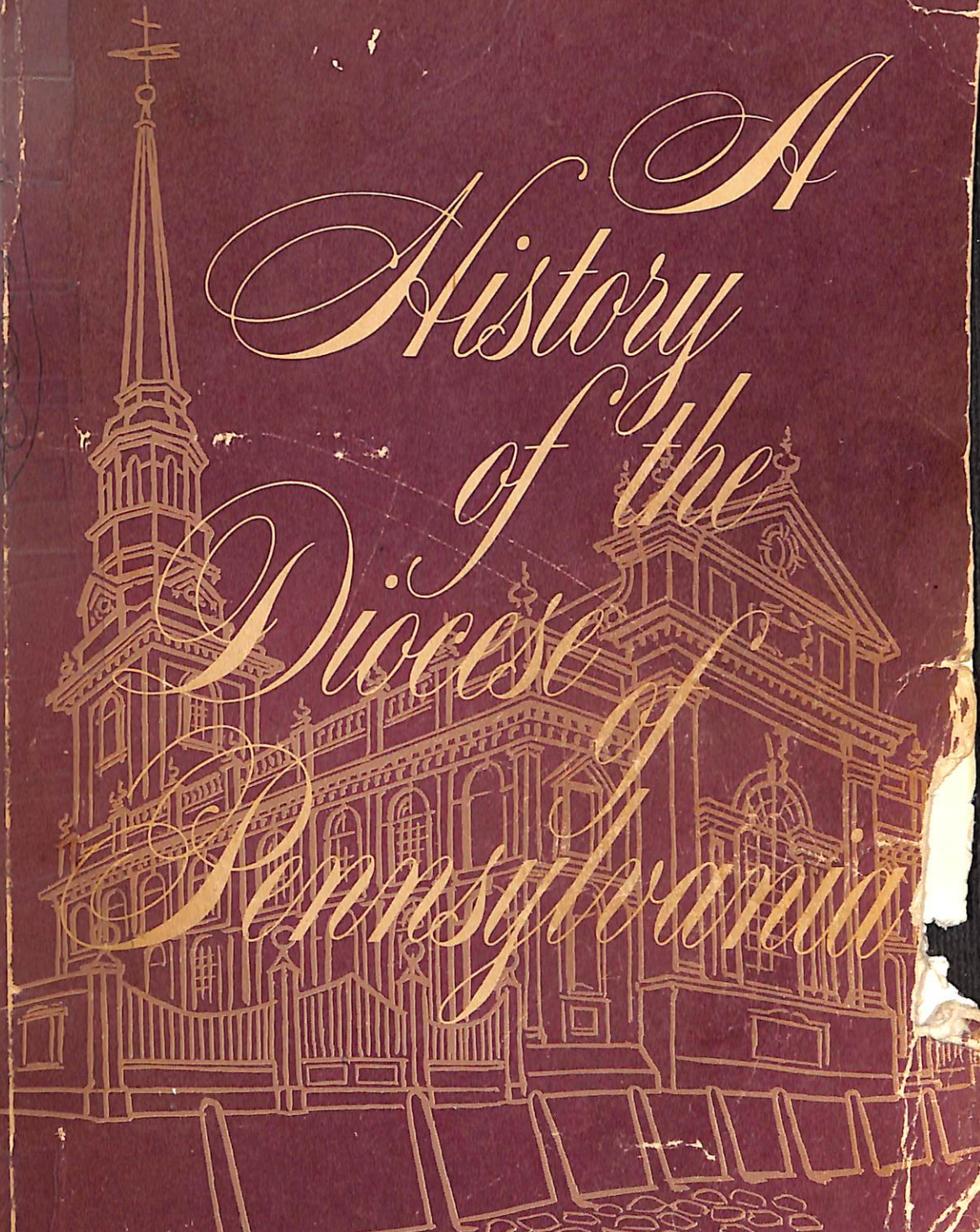
A History of the Diocese of Pennsylvania



THE REV. J. WESLEY TWELVES, D.

A HISTORY OF THE DIOCESE OF PENNSYLVANIA OF THE PROTESTANT EPISCOPAL CHURCH IN THE U.S.A.

1784–1968

Registrar's Office

By the Reverend
J. WESLEY TWELVES, D.D.
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FOREWORD

The Diocese of Pennsylvania is 185 years old — or, perhaps, I should say young; for, it seems to me, there has been a resurgence of vitality in our common life which is more reflective of youthful exuberance than is ordinarily the image of so venerable an age as nine-score and five. But, young or old, this branch Catholic of the Body of Christ is awake and vibrantly alive, continually renewing itself and its ministry in and through the unfolding of history. And a history we have, which is concurrent with, and an integral part of, the history of the State of Pennsylvania and of this great and glorious nation.

Therefore, I think, it is entirely fitting and proper that, as it is so very important always to know and remember who we are and as knowing who we are requires at least in some measure the knowledge of who we have been, somewhere there should be set forth for all to mark a chronicle of our journey to the present. And to that end, some time ago various persons, myself among them, urged the Rev. Dr. J. Wesley Twelves, a priest of long and devoted service to the Church and to this Diocese and a historian by avocation, to set down at length something of the vast wealth of historical information about the Diocese which he has gathered both from personal experience in his 44 years of ministry here and from his 20 years of service as Historiographer and Registrar of the Diocese. This he agreed to do; and, laboring long and diligently, he has brought forth this substantial volume which will stand for many years to come as a unique chronicle of our corporate past.

We congratulate Dr. Twelves on this achievement, and we commend his History to our churches and to our people as a significant contribution to our corporate life.

THE RT. REV. ROBERT L. DEWITT
Bishop of The
Diocese of Pennsylvania

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PREFACE

About a year ago I was asked to write a series of articles on the history of the Diocese for a contemplated quarterly magazine that was to be published as a kind of supplement to the *Church News*. When that project did not materialize, I was asked to continue writing the history; and this book is the result.

I make no claim to be a professional historian. Gathering information for the archives for over twenty years was for me just one of those many Diocesan jobs that many parish priests somehow inevitably get involved in. However, having spent most of my life in this Diocese, I can say honestly that many of its events and characters are personally familiar. Indeed, it has been my privilege to have known eight of the twelve Bishops of the Diocese. Therefore, it has seemed appropriate that I should record somewhere for posterity something of what I have learned.

I have not interspersed in the text formal documentation of my sources, principally because space would not permit this. Furthermore, it seems to me that the story holds our interest much better when it is not interrupted by scholarly asides.

I have given a large share of the story to the parishes. Some of it may seem less than exciting, but that is where much of the real work of the Diocese has always been done; and it is in this unique aspect of our common life that the roots of our greatness lie.

Anyone writing of past events normally has his own reactions to those events, and one cannot do otherwise than give his own interpretations to them, particularly when they involve controversial questions. Thus this work reflects my observations and understanding in part, at least.

My fond hope is that this account of our Diocese will kindle a greater devotion to it on the part of those of us who carry on today, that we might become motivated by some of the same ideals which have inspired men and women of days now past. It is primarily people that make history and I have tried to talk about people in the hope of influencing us through a broadened historical perspective.

I wish to express my gratitude to the Rev. H. Francis Hines for his help in editing the text and to Mr. Quentin R. Fehr for assistance in arranging the layout of the illustrations.

J. WESLEY TWELVES

CHAPTER 1

COLONIAL PENNSYLVANIA AND THE EARLY CHURCHES

Colonization of Pennsylvania

IF you have done some travelling along the Eastern seaboard, you may have been amazed at the early dates of the founding of villages, and the beginning of Churches. This is because settlements and colonization took place earlier in the South and in New England. Virginia was colonized in 1607, and Massachusetts in 1620. While the Dutch and the Swedes had some settlements in Pennsylvania as early as 1634 and 1648, the colonization of Pennsylvania under William Penn was not until 1682. Shortly thereafter came the Germans who settled in Germantown, and other parts of Pennsylvania, and a little later came the Welsh.

The first Anglican Church in Pennsylvania was not founded until 1695; and that was, of course, Old Christ Church, now at Second and Market Streets. In rapid succession others followed, at Oxford in 1698 (now Trinity Church on Oxford Avenue); St. James at Perkiomen (1700); St. Peter's, Great Valley (1700); St. David's, Radnor (1700); St. John's, Concord (1702); St. Martin's, Marcus Hook (1702); St. Paul's, Chester (1702); St. Thomas', Whitemarsh (1702); St. James, Bristol (1712); St. John's, Kelton (1715) and St. John's, Pequea (1729). We will talk about these and others a little later.

Philadelphia the Center of Things

Philadelphia soon became a very busy place and grew very rapidly in numbers by the influx of immigrants. Soon it was one of the largest and most active cities in the New World. It remained so until about 1820, at which time it had a population of about 63,800.

Some people like to call Philadelphia slow, old fashioned, conservative. It was not so in those early days. It was rather the hub that kept all the rest moving. No wonder that it was in Philadelphia that our independence as a nation was born. Here the Protestant Episcopal Church in the United States of America was organized. Here was the capital of the new nation up until 1800. All the great leaders gathered here for the Continental Congress and the Constitutional Convention . . . Jefferson, Washington, Franklin, Morris, Shippen, Hopkinson,

Powell and many others. These men were members of the Anglican Church. It is said that two-thirds of the signers of the Declaration of Independence were what we now call Episcopalians, and many of the early leaders were regular attendants at services in Old Christ Church. Here in Philadelphia was carved out a body politic unlike anything before.

The Church Comes to Pennsylvania

Rt. Rev. Henry Compton
Bishop of London in 1695

But to go back. Following Penn came a steady influx of immigrants, mostly from England and from the North of Ireland. Many of these were Church of England or Irish Presbyterians, and of course many Quakers. Some from the Rhine Valley were of the Reformed and Lutheran Churches, and settled in various parts of Pennsylvania. While Penn granted religious freedom to all groups, a certain animosity grew up between the Quakers and the Church of England. The rector of Christ Church is said to have been referred to as "the preacher of devils." The adherents of the Church of England were under the direction of the Bishop of London, and he assigned as the first minister of Christ Church, the Rev. Thomas Clayton, who was in charge for only about two years. In 1700, the Rev. Evan Evans succeeded him. He seems to have penetrated into many outlying areas, establishing new congregations; and he labored for some seventeen years. He reports having visited Marcus Hook, Chester, Radnor, Oxford, Perkiomen, Great Valley, Whitemarsh and Concord.

In 1701, the Society for the Propagation of the Gospel was organized in England by the Rev. Thomas Bray, who later became an important influence in the American Church. It became known affectionately as the Venerable Society, and it is designated as S.P.G. Funds were raised by this group to support missionaries for the New World. Up to the Revolutionary War over 300 missionaries or commissaries had been sent over, all under the charge of the Bishop of London.

Missionary Techniques for Starting New Churches

Looking back over the 270 years of the Church in this area, we find there were several methods used to spread the Gospel. In the

very early days of the 17th century, itinerant missionaries were sent over by the English Church and supported by the S.P.G. These missionaries gathered groups of people together which they found in the small settlements around the countryside and established small missions. They were somewhat like the Methodist circuit riders so well known at a later date. Most of the early Churches in Pennsylvania were established in this way. After the break with England, some attempts were made to establish local Missionary Societies. Pennsylvania took the lead in promoting these. We have the Advancement Society founded in 1812, and the Missionary Society in 1816. These were the forerunners of the National Church's Foreign and Domestic Missionary Societies. Many of the stronger churches helped to organize new churches. Old St. Paul's Church started at least eight other churches in Philadelphia. Trinity Church, Oxford, also started a number of churches, as did Christ Church. Holy Trinity and Holy Apostles established several chapels.

Then came the Convocational System (1885) and the Department of Missions, where a group of Churches in an area were responsible for organizing missions in new communities or outlying country places. This was highly successful. The record shows that over 150 churches were established from 1885, to the present time; and most of these were due to the activities of the Convocational System. The regular gathering together of large groups of people provided an opportunity to develop the missionary spirit. One thing is certainly evident, and that is there was a great deal of leg-work in all these endeavors, either on horseback or on shank's mare by bishops, priests and lay-persons.

The Work of the Early Missionaries

Looking over the reports sent back to the S.P.G. in London and perusing the histories of early parishes, we find the names of a number of significant early missionaries here in Pennsylvania.

THE REV. GEORGE KEITH was a convert to Quakerism and came to America around 1689, and settled in Philadelphia. He however broke away from the Friends in 1692, and formed a group called Keithites. In 1700, he was received into the Church of England and was ordained in England in 1702. He was then sent out as one of the first missionaries of the S.P.G. to America. On the ship back to America he aroused the keen interest of the Rev. John Talbot, who was Chaplain of *H.M.S. Centurion.* Talbot decided to join with Keith. They both spent a little time in Pennsylvania. It is said that Keith baptized 200 persons in Bristol.

THE REV. JOHN TALBOT officiated in Pennsylvania but was particularly assigned to New Jersey. For many years he was at Burling-

ton, but he also had charge of St. James, Bristol, just across the river. Talbot is supposed to have been consecrated a bishop by some Jacobite, non-juring bishops abroad. If this was so, he was actually the first bishop of our church in America.

THE REV. THOMAS CLAYTON, the first minister of Christ Church, Philadelphia, came here in 1695; but he only served for a couple of years before he died. However, in this brief period, he evidently preached at several places, probably at Trinity Church, Oxford, and at St. Thomas', Whitemarsh.

THE REV. EVAN EVANS, a Welshman, succeeded Clayton in 1700, as rector of Christ Church until 1718. He also visited a number of towns outside Philadelphia and started congregations. The records show that he ministered at Trinity, Oxford and St. Thomas, Whitemarsh in 1700-1702, and from 1708 to 1714. He also held services at St. John's, Concord; St. Peter's, Great Valley; St. David's, Radnor; St. Paul's, Chester; and St. Martin's, Marcus Hook. All of this appears in the histories of these parishes.

The next early missionary was THE REV. HENRY NICHOLS, who was at St. Peter's, Great Valley, in 1704; at St. Martin's, Marcus Hook from 1703 to 1708; and at St. John's, Concord, from 1707 to1711.

THE REV. ANDREAS RUDMAN ministered at Trinity, Oxford from 1705 to 1708. He also ministered at Gloria Dei, 1697 to 1702. He died in 1709.

THE REV. JOHN CLUBB was at St. Peter's, Great Valley in 1705, 1714 and 1715. He also officiated at Trinity, Oxford in 1709, 1714, and 1715. He was at St. David's, Radnor 1707 to 1715.

THE REV. JOHN HUMPHREYS was in charge of Trinity, Oxford 1708-1714, and at St. Perter's, Great Valley. From 1713 to 1727, he was minister at St. John's, Concord. In 1718 and 1719, he was at St. David's, Radnor. From 1714 to 1724, he was at St. Martin's, Marcus Hook and at St. Paul's, Chester.

THE REV. GEORGE ROSS is listed as being at St. John's, Concord and St. Martin's, Marcus Hook from 1711 to 1714.

THE REV. ROBERT WEYMAN, a Welshman, officiated from 1719 to 1732, at Trinity, Oxford; St. Thomas, Whitemarsh; and, during this period he was also at times at St. James, Perkiomen; St. Peter's, Great Valley; St. David's, Radnor; and at Bangor Church. He was minister at St. James, Bristol from 1730 to 1737.

THE REV. WILLIAM RICHARD BACKHOUSE is listed at St. Paul's, Chester, from 1728 to 1749; and during this period he officiated at St. James, Lancaster (1729), St. John's Pequea (1729-1749), and at Bangor Church (1733-1739).

THE REV. GRIFFITH HUGHES preached to the Welsh at Bangor Church in Churchtown, (1730-1733); St. David's, Radnor (1732-1736); and at St. James, Perkiomen from 1733 to 1736.

THE REV. ALEXANDER HOWIE served Trinity, Oxford and St. Thomas, Whitemarsh from 1733 to 1742.

THE REV. WILLIAM CURRIE, a Scottish parson, ministered at St. James, Perkiomen; St. Peter's, Great Valley; St. David's, Radnor; and St. Thomas, Whitemarsh between 1736 and 1776.

THE REV. WILLIAM LINDSAY was at St. James, Lancaster (1735-1737); St. James, Bristol (1735-1745; and St. James, Kelton around 1741.

THE REV. RICHARD LOCKE served the Bangor Church at Churchtown (1739-1751); St. James, Lancaster (1744-1748); and he was also at St. John's, Pequea.

THE REV. ANNEAS ROSS was at Trinity Church, Oxford and St. Thomas, Whitemarsh from 1743 to 1758.

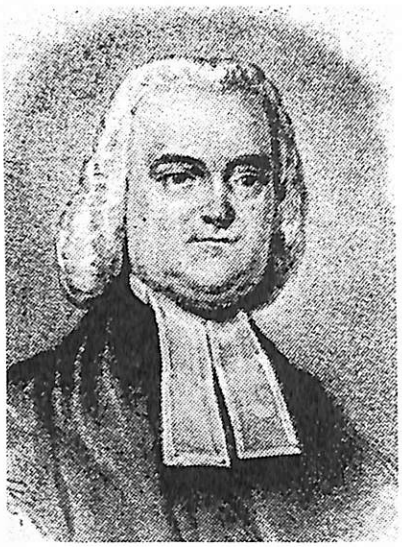
THE REV. THOMAS THOMPSON served the parishes of St. John's, Concord; St. Martin's, Marcus Hook; and St. Paul's, Chester, from 1751 to 1753.

THE REV. GEORGE CRAIG was in charge of St. James, Lancaster, Bangor Church and St. John's, Pequea from 1751 to 1759. He was at St. John's, Carlisle (1752-1753); at St. Paul's, Chester and St. Martin's, Marcus Hook, from 1758 to 1783; and at St. John's, Concord, 1780.

THE REV. WILLIAM THOMSON was in charge of St. John's, Carlisle (1759-1769); Christ Church, York Springs (1760-63); and also at St. John's, York.

THE REV. HUGH NEILL was the minister of Trinity, Oxford and St. Thomas, Whitemarsh from 1759 to 1776.

THE REV. JOHN ANDREWS at Christ Church, York Springs (1763-1773) and at St. John's, Carlisle (1769-1770).



Rev. Thomas Barton
Early Missionary (1755-1779)
At York, Lancaster, Pequea, Kelton and Morgantown

THE REV. THOMAS BARTON was one of the few men who went from this country to be ordained in England. He returned and served first at York Springs, and St. John's, Carlisle 1755 to 1759. He was also at St. John's, York (1755-1765) and at St. James, Lancaster (1755-1779). He was at St. John's, Pequea, (1759-1776). He started a church at Morgantown around 1765, and for a while after the war was at St. John's, Kelton. He was a great missionary.

THE REV. ALEXANDER MURRAY was at St. Gabriel's, Morlatton (1762-1778) and at St. Mary's, Reading during the same period. He was also at Christ Church, York Springs (1790-1793).

THE REV. WILLIAM SMITH, a famous churchman, of whom we give a little fuller account later, served several parishes. He was at Trinity, Oxford and St. Thomas, Whitemarsh, from 1766 to 1779. He later served these two parishes from time to time after the organization of the Diocese. He was also at All Saints, Torresdale from 1773 to 1779.

THE REV. ALEXANDER ADAMS was at St. John's, Carlisle from 1769 to 1772.

THE REV. DANIEL BATWELL was at Christ Church, York Springs and St. John's, Carlisle (1774 to 1776).

THE REV. JOHN CAMPBELL was at Christ Church, York Springs (1784-1804) and at St. John's, Carlisle (1793-1819) when he died.

THE REV. JOHN WADE is listed as being at St. John's, Concord (1780-1788), and at St. Gabriel's, Morlatton (1795-1797).

THE REV. JOHN ARMSTRONG occasionally served Christ Church, York Springs during the period from 1798 to 1810.

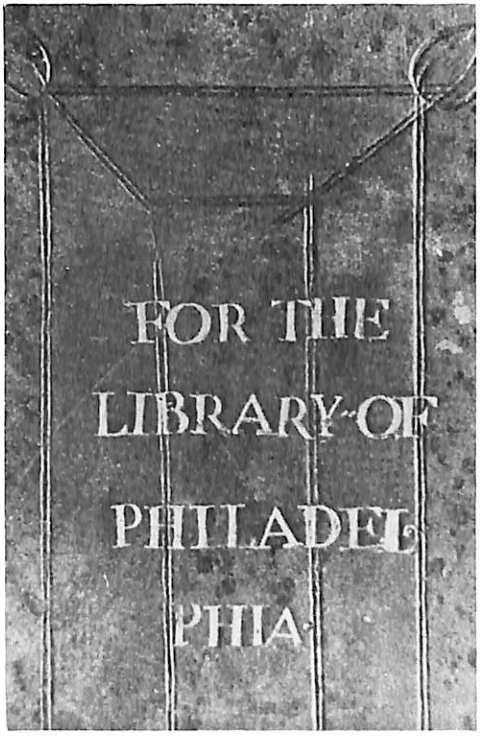
THE REV. JOSEPH PILMORE was at Trinity Church, Oxford and

St. Thomas, Whitemarsh from 1786 to 1794. He also served All Saints, Torresdale in this period and was assistant minister at St. Paul's, Philadelphia. Later he became rector of St. Paul's (1804).

It is interesting to note how many churches these missionaries served at the same time. Some of them were ministering to five or six congregations, with some of them as many as 25 or 30 miles apart. Imagine the difficulty of travelling in those days and we get some idea of the hardship endured and the devotion displayed by these men, each living on a meager stipend.

The Rev. Thomas Bray and His Libraries

A most remarkable man was the Rev. Thomas Bray, D.D. He was famous because of the libraries which he established in many of the colonies. He organized the Society for the Promotion of Christian Knowledge (SPCK). Here in Philadelphia, he set up a library in Christ Church about 1699, containing over three hundred books, including among them the oldest medical books in Philadelphia. These libraries were an important source of learning in the New World because there were so few books to be had. Our attention has recently been called to the famous Library Company, which has just moved to its new quarters on Locust Street, next to the Pennsylvania Historical



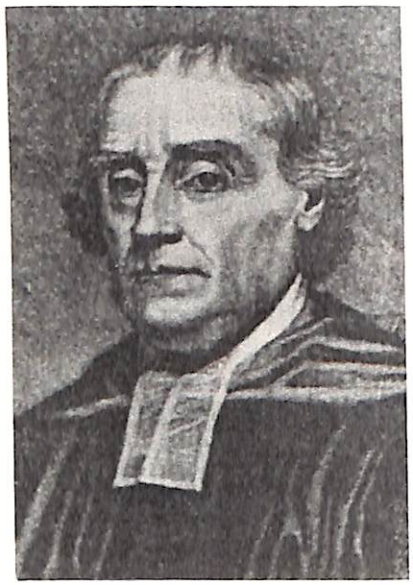
The Bray Library
1699

Rev. Thomas Bray
Society for the Promotion of Christian Knowledge
1699

Society. For many years it was located on Broad Street, and was known as the Ridgway Library. The Library Company was started by Franklin in 1731, and is the oldest library in America; but it was antedated by the Bray Library set up thirty years before. The Bray Library may now be seen in the Library Company at 1314 Locust St. Bray was also the founder of the S.P.G. which we have mentioned before.

The Rev. William Smith, D.D., Teacher and Organizer

Another name which stands out in the illustrious records of this Diocese is the Rev. William Smith, D.D. Smith first came to public attention when Franklin proposed him to head the newly formed Academy of Philadelphia in 1754. When it became the College of Philadelphia in 1755, he became the first provost. He never had a rectorship in Philadelphia, although he substituted in several parishes. At various times he seems to have acted as a judge of his fellow ministers. He wrote to the Archbishop condemning the first rector of the newly formed parish of St. Paul's in Philadelphia, the Rev. William McClenachan whom he said had no license to preach, and he and his followers were tools of the Quakers, attempting to distract and divide and cause a schism.



Rev. William Smith
Provost, Academy of Philadelphia
1755-1779

During the period before the war, he disclaimed the idea of independence of the colonies but believed that they ought to enjoy certain rights. There was some doubt as to which side he was on; but, when the British came to Philadelphia, he fled with the rebels. After the war he went to Maryland where he soon became a leader, advocating the formation of the Protestant Episcopal Church (1783), the first time this term was used. He had a great deal to do with the formation of the Proposed Prayer Book of 1785.

Smith was elected by a small convention in Maryland as a bishop; but the Convention of 1786 refused to endorse him to the English Bishops for consecration because he was accused of being drunk at a previous convention. When the General Convention met in 1789, in Philadelphia, he was elected the presiding officer of the House

of Deputies; and he played an important part in the formation of the Church and the adoption of the Prayer Book. Smith died in 1803, at the age of 76.

Bishop White on one occasion expressed this opinion of Smith, "he should have devoted his talents to literature and not to politics." Whatever his faults, he was considered to be one of the greatest teachers of his time and a foremost cleric in the Colonies.

The Swedish Churches

Before we leave this period, some reference to the Swedish Churches is in order, since they eventually became part of the Diocese. Swedish services were held at Tinicum Island as early as 1642. There was a Church building at Tinicum in 1646. Occasional services were held in the Block House at Wicaco around 1677. The present church building of Old Swedes, or Gloria Dei, dates back to 1700, and is said to be the oldest church building in Pennsylvania. This building is on the site of the old Block House.

A Swedish congregation was started in 1708, at Morlattan, now Douglassville, in Berks County. The church was organized in 1720, but a building was not erected until 1736. Since there were not many Swedish ministers, this congregation came under the influence of the Episcopal Church around 1762, when it was served by the Rev. Alexander Murray, an S. P. G. missionary. This Church was among the congregations which voted to form the Diocese of Pennsylvania in 1784.

Swedish services were first held in Upper Merion around 1735. A church building was erected and dedicated in 1760, and was known as Christ Church. Around this same date, a Swedish church at Kingsessing (St. James) was organized. The nave of this church was built in 1762. The Lutherans, under Muhlenberg, were in charge of Gloria Dei, Christ (Upper Merion) and St. James (Kingsessing) from 1762 to 1765, when the property of these churches was conveyed to the vestry of the United Churches of Gloria Dei, Christ, and St. James. English was then being used in the services, and the Prayer Book was the liturgical norm. Because of the difficulty in getting Swedish ministers, Anglican pastors were invited to take charge. In 1844, St. James Church was admitted into the Convention of the Diocese of Pennsylvania; and the next year, 1845, Gloria Dei was admitted. Christ Church, Upper Merion was not admitted until 1957, although it had been an Episcopal Church for many years.

There was always a very close relationship between the Swedish churches and the American Church, and there seems to have been a mutual recognition of the orders of both Churches. For example, Pastor Andrew Rudman, a Swedish cleric, served for a time as the

minister of Trinity Church, Oxford. He also supplied for a time at Old Christ Church. The congregation of Christ Church worshipped for a short period in Gloria Dei, while their building was being renovated.

A Resume of this Period to 1750

In 1750, there was only Christ Church in Philadelphia proper. Trinity Church, Oxford (1698) was outside the boundary as Philadelphia was then. There was St. James at Perkiomen (1700); St. Peter's, Great Valley (1700); St. David's, Radnor (1700); St. John's, Concord (1702); St. Martin's, Marcus Hook (1702); St. Paul's, Chester (1702); St. Thomas, Whitemarsh (1702); St. James, Bristol (1712); St. John's, New London (Kelton) (1715); St. James, Lancaster (1717); St. John's, Pequea (Compass) (1729); Bangor Church, Churchtown (1730); and St. Gabriel's, Morlatton (1735). Thus, there was a total of fifteen churches established before 1750; and, except St. John's, Kelton, all of these are still active. Others were soon to follow, after the Revolutionary War, with the formal organization of the Diocese.

Wesley and Whitefield

Rev. George Whitefield 1738-1770

Two missionaries sent over to the Colonies by the Society for the Propagation of the Gospel had a profound effect upon the Church in America. They were John Wesley and George Whitefield, both Church of England clergymen. Wesley came in 1735, was stationed in Georgia for a short time, and then returned to England. He was replaced by George Whitefield in 1738. Whitefield soon resigned his charge in Georgia to become a travelling evangelist, going throughout the Colonies. He was a very outstanding preacher of the Gospel. He paid several visits to Philadelphia, and preached in Christ Church, St. Peter's and St. Paul's. He died in 1770, and was buried in Newburyport, Massachusetts. In one of his visits to Philadelphia, he caused some disturbance to the rather quiet churchmen; by his emotional preaching and attacks against the parish clergy and, indirectly, he had something to do with the starting of St. Paul's Church in 1760.

St. Paul's and St. Peter's

The Rev. William McClenachan, a Church of England missionary, had come under the influence of George Whitefield and was himself somewhat of an evangelist. McClenachan passing through Philadel-

phia in 1759, preached in Christ Church and so impressed the congregation that he was asked to remain as the assistant. However, "by his railing and revilings" in the pupit he aroused the opposition of the rector and other clergy; and he was soon asked to leave.

McClenachan then formed a new congregation, composed of a substantial number of Christ Church members, as well as a large general following. Services were first held in the State House (now known as Independence Hall), beginning on June 22, 1760. It is said that his congregation numbered around 3000 persons. Ground was purchased on Third Street, below Walnut, paid for "in Spanish pistoles, and a gold coin, a quarter doublon, worth $3.92." The building was started, funds being raised by the use of lotteries. When completed, the building was said to be the largest church edifice in Pennsylvania at that time, seating about 1,000 persons. It was opened for services on December 20, 1761, and was called the Episcopal Church of St. Paul. Among the long list of charter members of this Church are the names of many outstanding persons of early Philadelphia. A storm of protest was made to English Church officials over the formal appointment of the Rev. William McClenachan as the minister. However, other letters endorsing his work were also sent, and it was resolved by the membership that he would remain, with or without the endorsement of the Bishop of London.

When Whitefield came to Philadelphia in 1763, he preached in St. Paul's Church. For many years this congregation was considered very Evangelical with a reputation for a spirit of great independence. It carried on a great work, had outstanding preachers, and was instrumental in starting a number of new congregations around the city. The parish continued until 1903, when it became the headquarters of the City Mission, now known as the Episcopal Community Services.

St. Peter's

About the same period of time St. Peter's Church was in the process of formation. Because of the press of people at Christ Church, plans were formulated around 1757, for the building of a "Chapel of Ease" to accommodate those living in the area south of Market Street. Some reference is also made to the muddy streets over which people had to walk. Land was given at Third and Pine Streets by Thomas and Richard Penn, members of the family of the Proprietor, who had now become churchmen. A few years later a contract was let for the erection of a building, which was completed for services held in September, 1761. This was just three months before the first service held in St. Paul's Church.

For many years this congregation was part of the parish of Christ Church, presided over by the rector of Christ Church. Through-

out its history St. Peter's has enjoyed many prominent rectors, furnishing four bishops to the church. The burial grounds of St. Peter's and St. Paul's contain the bodies of many famous persons, as also does Christ Burial Ground.

Looking over the names of persons who were connected with these first three parishes in Philadelphia, one is conscious that here were represented the outstanding personages of the City of Philadelphia. No wonder we have sometimes been labeled the Church of the Aristocracy. Here were statesmen, politicians, business leaders, military heroes, signers of the Declaration of Independence, and many others whose names stand out in the history of Philadelphia and the nation. In these three churches worshipped the leaders of this nation when they gathered to write the memorable documents of our national birth and frame the government by which we have been guided these many years.

CHAPTER 2

FORMATION OF THE DIOCESE

Just Before the Revolution

THE churches in the Colonies were under the jurisdiction of the Bishop of London. Only a few of them were self supporting. Most of the missionaries were appointed from London, and supported by the S.P.G. It was natural for these missionaries to be loyal to England. As the rebellion developed they were faced with an acute dilemma. Only those who were financially independent were able to come out for the cause of freedom. Many of them still prayed for the King of England, and so they were persecuted by the rebels. Some fled back to England; others closed their churches awaiting the outcome.

As time went on the salaries of the clergy were curtailed because of the war and the lack of communications. There are many stories about individual missionaries who suffered hardship and derision. Among the laity, the well-to-do were often on the side of the loyalists. The middle class and poor were for the Revolution. Where the well-to-do were rebels, they became the leaders like Washington, Jefferson, etc. Different parts of the country shared different opinions. The South was for the Revolution, and so was the North. But the middle Colonies were divided.

In Pennsylvania, several clergy supported the Revolution. The Rev. Richard Peters, Rector of Christ Church, supported the Revolu-

tion for awhile but soon resigned and returned to England. His assistant, the Rev. Jacob Duche, succeeded him and was for a period chaplain of the Continental Congress. After the Declaration of Independence, his vestry requested him to omit Prayers for the King. Soon the British arrived in Philadelphia, and Duche immediately changed his stand and favored the English. When Philadelphia was evacuated by the British, he fled back to England. The Rev. Thomas Barton at Lancaster and Churchtown, a loyalist, fled to New York.

So William White comes on the scene. He was the assistant to Duche and succeeded him as rector of Christ Church, and so became the chaplain of the Continental Congress. For a time he was the only clergyman in Pennsylvania. Prayers for the King were changed in the Prayer Book to read "all in authority, legislative, executive and judicial in these United States." As yet there was no President, for Washington was not elected until 1789.

The Rev. William Smith, then Provost of the University of Pennsylvania, always a controversial figure, was suspect and placed under surveillance. However, he fled when the British came; and, after the evacuation of the troops, he removed to Maryland. Most Tory missionaries were either expelled or suffered great distress. So, when the war closed, few clergy were left, and the Church was in disrepute.

The Rev. William White, rector of Christ Church, was 36 years old at the conclusion of the Revolution. Although he was a staunch supporter of the Revolution, he was also considered to be a moderate. He had taken pains to keep on friendly terms with the loyalist rectors throughout the conflict. Thus he stood in an unusual position, capable of drawing both sides together, which thing he proceeded to do.

Philadelphia, the Seat of Government

As noted earlier, Philadelphia at the time of the Revolution was the major city of the Colonies and the second largest English speaking city in the world. It remained the seat of the American government after the war until 1800.

Representatives from all the Colonies met here for the Continental Congress in 1774, and enacted the Declaration of Independence in 1776. After the British evacuated Philadelphia in 1778, the Congress returned. The war ended in 1781, and peace was declared in 1784.

The Constitutional Convention to organize the United States of America assembled here in 1787, and elected George Washington the President of the United States in 1789. The formation of the Protestant Episcopal Church in the United States took place in the atmosphere of these national activities. The great men of this new nation were part of this city for over a quarter of a century and left the impress of their ideals upon our character and culture; and

¶ *A Prayer for the King's Majesty.*

O Lord our heavenly Father, the high and mighty, ~~King of kings, Lord of lords,~~ ~~the only Ruler of princes~~, who doſt from thy throne behold all the dwellers upon earth; Moſt heartily we beſeech thee, with thy favour to behold ~~our moſt gracious Sovereign Lord King GEORGE; and ſo replenith him~~ with the grace of thy Holy Spirit, that he may alway incline to thy will, and walk in thy way: Endue him plenteouſly with heavenly gifts; grant him in health and wealth long to live; ſtrengthen him that he may vanquiſh and overcome all his enemies; and finally after this life, he may attain everlaſting joy and felicity, through Jeſus Chriſt our Lord. *Amen.*

¶ *A Prayer for the Royal Family.*

Changes in the Prayer Book made by William White during Revolution

Rev. Jacob Duche
Rector, Christ Church
(1775-1777)

The Opening Service of the First Continental Congress

since many of these leaders were members of the church taking part in the early Conventions of the Church, it is not surprising that the structure of the Episcopal Church was influenced by the ferment of ideas which was taking place as the new nation was being born at the same time.

The Church is Organized

Like the State, the Church in Pennsylvania assumed a position of leadership, which it has held throughout the years. Wiliam White lost no time in organizing a Diocese. He called together representatives of the Churches in Pennsylvania; and on May 24, 1784, the first Diocesan Convention was held, in which sixteen congregations were present, represented by both clergy and laypersons. The names of these congregations and their representatives follow:

Christ Church and St. Peter's: The Rev. Dr. William White, The Rev. Robert Blackwell, Mr. Matthew Clarkson, Mr. William Pollard, Dr. Gerardus Clarkson, Mr. John Chaloner. (Admitted 1785).

St. Paul's Church, Philadelphia: The Rev. Samuel Magaw, Mr. Lambert Wilmer, Plunket Fleeson, Esq. (Admitted 1785).

St. James Church, Bristol: Mr. Christopher Menick. (Admitted 1785).

Trinity Church, Oxford: Mr. Benjamin Cottman. (Admitted 1786).

All Saints Church, Pemapecka (Torresdale): Mr. Benjamin Johnson. (Admitted 1786).

St. Paul's Church, Chester: The Rev. Dr. William Currie, Mr. James Withy. (Admitted 1786).

St. David's, Radnor: Richard Willing, Esq. (Admitted 1786).

St. Peter's in the Valley: Mr. John Francis. (Admitted 1785).

St. James, Lancaster: Rev. Joseph Hutchins, W. Parr, Esq. (Admitted 1785).

St. James, Perkioming: Dr. Robert Shannon, Mr. John Bean. (Admitted 1785).

St. John's, New London (Kelton): Mr. John Wade. (Admitted 1793).

Huntingdon Church (Christ Church, York Co.): Mr. Joseph Folks. (Admitted 1785).

St. Mary's Church, Reading: The Hon. James Read, Esq. (Admitted 1824).

St. Gabriel's Church, Morlatton (Douglassville): Mr. George Douglass. (Admitted 1785).

St. Martin's Church, Marcus Hook: Mr. Joseph Marshall. (Admitted 1786).

The meeting adopted a set of fundamental principles, calling for the complete independence of the Episcopal Church from foreign powers and called upon the church in other states to work toward a general constitution.

A convention held the following year, May 23, 1785, brought in an Act of Association for the congregations and clergy to sign. The Rev. John Campbell of the churches of St. John's, York and of Christ Church, Huntingdon County, was present, adding St. John's to the above list.

In the Convention of 1786, the Rev. Joseph Pilmore and Mr. John B. Gilpin, representing St. Thomas' Church, Whitemarsh, signed the Act of Association. At a second session of this convention, St. John's Church, Concord was represented by Mr. Isaac Bullock and also welcomed into the Diocese. This completes the list of charter churches that organized the Diocese of Pennsylvania.

White was uncertain about securing the Episcopate for the Church, knowing how the British felt; but he was convinced that the fragments of the various State churches could and should be gathered together into a single national church. His procedure was, first, to unite the fragments together and then to adopt a Constitution. Several meetings were held outside Philadelphia in 1784 and 1785. In the meantime, Bishop Seabury of Connecticut had been consecrated in 1784, by the Scottish Non-Juring Bishops, having earlier been refused consecration by the English bishops. However, in 1787, the English bishops relented, and White and Provost of New York were finally consecrated in England. All Episcopalians should be familiar with the organization of the National Church in 1789, in Philadelphia, and the adoption of its Constitution and the authorization of the first American Prayer Book at that time. Bishop White played a leading and conciliating role in all these endeavors.

While we are not chiefly concerned here with the organization of the National Church, we cannot pass over this event without calling attention to the important conciliatory part that Bishop White played, especially in bringing Bishop Seabury into the Convention. Also, he was responsible for the emphasis which was placed upon the role of the laity both in the Constitution and the organization of the Church. It was a novel idea to give equal representation to the clergy and laity in Conventions, both general and diocesan. White was probably a principal sponsor of this idea. Looking over the minutes of those early Conventions, we see that the list of the lay deputies indicates that they were almost equally represented with the clergy. Most of these laymen were outstanding persons from the several states and took a prominent part in the deliberations.

CHAPTER 3

BISHOP WHITE AND THE EARLY DAYS

Bishop White and the Early Days of the Diocese

Rt. Rev. William White, D.D.
First Bishop
(1787-1836)

WILLIAM WHITE was twenty-four years old when he became the assistant minister of Christ Church in 1772. Seven years later he became rector after the resignation of the Rev. Jacob Duche.

He was thirty-nine years old when he was consecrated bishop. His consecration took place in Lambeth Chapel in 1787. This is the same chapel in which Matthew Parker was consecrated Archbishop of Canterbury in 1559, after the Restoration under Queen Elizabeth. One of the four consecrators of Parker was Miles Coverdale, translator of the English Bible in 1535.

White was Bishop of the Diocese of Pennsylvania until his death in 1836 at the age of eighty-nine years. Two years before, he reminded the Diocesan Convention that he had presided over the Convention for fifty years and was not ever absent. He also pointed out that he was the only Episcopal clergyman in the Commonwealth of Pennsylvania at one period. He was also, in effect Presiding Bishop of the Protestant Episcopal Church in the United States of America for 41 years until his death. He had himself in his lifetime participated in the consecration of twenty-six bishops for the Episcopal Church, from 1795 to 1835.

Besides his work as Diocesan and Presiding Bishop, he continued during all his ministry to be rector of the United Churches of Christ, St. Peter's and St. James. During his episcopate seventy new parishes and missions were started in the Diocese. In 1827, he reported that he was president of the Philadelphia Dispensory (Pennsylvania Hospital), the Prison Society, the Magdalen Society, the Sunday School Society (started in 1814), the Provident Society, the Philadelphia

Bible Society (started in 1808), and the Institute for the Deaf in Mt. Airy. He has been called "the patriarch of the charities of the City of Brotherly Love." He was also a trustee of the University of Pennsylvania for many years and a member of many other organizations. Christ Church Hospital had been established 1772.

Bishop White probably prepared more men for the ministry than any other clergyman of his time. Among his students were famous persons like Bishop Hobart; Bishop Kemper; the Rev. William Augustus Muhlenberg, founder of St. Luke's Hospital in New York; and the Rev. Bird Wilson, professor at General Seminary. He always had some young clergyman in training as his assistant, many of whom later became famous.

For over 180 years, until the consecration of Bishop Seabury and Bishops White and Provost there had been no bishop in the colonies. After the episcopate was conferred, one might expect that there would have been a stampede to be confirmed; for there must have been at least 5,000 persons in Pennsylvania who had not been confirmed. But during the ten years following Bishop White's consecration fewer than 500 were confirmed. Probably many people thought it unnecessary since they had been receiving the Holy Communion for many years without it. The records of Bishop White's confirmations in his personal journal are a prize possession now housed in the Diocesan vault. They report that for many years he continued his journeys throughout the length and breadth of Pennsylvania visiting churches and confirming classes until, with the election of an assistant, much of this travelling was latterly carried on by Bishop Onderdonk.

In the Diocese, he founded the Episcopal Academy in 1785. The Advancement Society was organized in 1812; and the Missionary Society, in 1816. These two organizations helped in furthering the mission of the Church in various parts of Pennsylvania. White also instituted the first Sunday School in 1814, in Northern Liberties. The first Negro congregation (St. Thomas) was initiated with the ministry of the Rev. Absalom Jones sponsored by White, in 1792. Many organizations of the Diocese can trace their origin back to the interests and efforts of Bishop White.

Of his character, most of those who knew him speak of his mildness and amiability, although it is clear that on occasion his indignation could be aroused. His outstanding characteristic was goodness. He was beloved by all people, and everyone spoke of him as "Our Bishop." Tall and slender, with flowing white hair in his latter years, he presented a venerable aspect. A farsighted statesman, his guiding hand was evident in the organizing of the Church and its affairs for many years.

CONSECRATORS OF BISHOP WHITE

The Most Rev. John Moore, D.D. (1730-1805)

The Most Rev. William Markham, D.C.L. (1719-1807)

The Rt. Rev. Charles Moss, D.D. (1711-1802)

The Rt. Rev. John Hinchcliffe (1731-1794)

Historians differ as to White's churchmanship. Most agree that he was a Low Churchman but not an Evangelical. He was certainly a Prayer Book Churchman. He could understand and accept those who were High Churchmen because of his amiable and conciliatory nature. This latter characteristic made him invaluable in bringing together the diverse elements in the Church. But no one can doubt that this unique man had decided and dynamic opinions of his own together with the ability to express them in a kindly, effective way.

The body of Bishop William White now lies under the chancel of Christ Church, having been removed from his vault in that churchyard in 1870. His home, located at 309 Walnut Street, has been restored by the National Historic Park Commission and is open to the public by appointment. At the time of Bishop White's death in 1836, there were about 91 Churches in the Diocese, which at that time included the whole of the State of Pennsylvania.

CHAPTER 4

THE DIOCESE UNDER BISHOP ONDERDONK

Bishop Henry Ustick Onderdonk

Rt. Rev. Henry Ustick Onderdonk, D.D. Second Bishop (1836-1844)

AT the Diocesan Convention of 1826, Bishop White asked for an assistant bishop. The nominees were the Rev. William Meade of Virginia, a well known Evangelical, and the Rev. Bird Wilson, an intimate friend of Bishop White and a professor at General Seminary. At first it seemed that Meade was elected, he having received 27 votes and Wilson 26 of the 54 clergy present. But, when it was discovered that one clergyman had declined to cast a vote, which would have made a tie, Bishop White ruled that there was no election. There was evidently considerable party controversy in the Diocese, which seemed to have been divided equally between High Churchmen and Evangelicals. Two years later, Meade was elected assistant Bishop of Virginia and subsequently became Bishop of Virginia and an outstanding leader of the Church.

In 1827, there was another election and the party spirit ran high. The Rev. Henry Ustick Onderdonk, considered a High Churchman, from St. Ann's Church in Brooklyn was elected. Of the 51 clergy present, 26 voted for Onderdonk. There was complaint that there were some clergy present who were excluded from voting. Shortly thereafter opposition began to develop aganist Onderdonk, apparently due to some unwise and derogatory statements he had made regarding a fellow clergyman, the Rev. Charles P. McIlvaine, that centered around the latter's evangelical fervor. Pamphlets were circulated accusing Onderdonk of slander. When Onderdonk was confronted and accused of acting with apparent duplicity, it is said that his reply was that he cared not a fig for the effects it might produce, and he further declared his delight at the prospect of a war in the Church, saying the sooner the better.

An attempt was made to stop the consecration of Onderdonk by a group of clergy in the Diocese. However, the consecration took place

in Christ Church in October, 1827. Criticism also was made of the selection of the preacher, who was Bishop John Henry Hobart of New York, reflecting upon Hobart's character. It is quite evident that there was a great deal of partisan spirit prevailing in the Diocese at this time. It might be noted here that the Rev. Charles P. McIlvaine became Onderdonk's successor at St. Ann's Church in Brooklyn over Onderdonk's objections, and that five years later McIlvaine was elected Bishop of Ohio, succeeding the famous Philander Chase. As you will see later, this was not the end of the acrimony initiated by the election of Onderdonk.

After the election and consecration of Onderdonk, Bishop White assigned to him a great deal of the work in the Western part of the Diocese, where he made long journeys into all parts of Pennsylvania. Many new churches were started both in Philadelphia and up-State in this period. Upon the death of Bishop White in 1836, Bishop Onderdonk became the Diocesan. In 1838, he first suggested that the Swedish churches be admitted into union with the Convention; and that finally occurred in 1845, with the exception of Christ Church, Upper Merion, which did not seek admission until 1957.

Bishop Onderdonk had been a practicing physician before becoming a priest of the Church. He was an outstanding preacher, and did considerable theological writing. He was also a composer of numerous hymns, many of which appeared in earlier hymnals. Only one remains in the Hymnal today, entitled "How Wondrous and Great."

However, there is an unfortunate conclusion to the story of this man's life. During his administration the controversy continued. In 1844, he finally notified the Standing Committee of his desire to resign as the Bishop of the Diocese. The reason for this was a flood of criticism that had been circulating about him. He had become addicted to drinking, due, as he stated, to some intestinal trouble. His physician had suggested that he use a little brandy and water to relieve the pain, especially on the long journeys which he was accustomed to make. This had eventually become a habit which he was unable to control. Unfavorable comment resulted in a demand for his resignation. He was ultimately suspended by the House of Bishops from all canonical duties; but he continued to reside in Philadelphia, leading an otherwise exemplary life. Some two years before his death in 1858, the suspension was lifted; and he performed some ministerial duties. The lifting of the suspension by the House of Bishops, however, again caused controversy, indicating that the bitterness aroused at the time of his election had not been forgotten. Again there was publication of pamphlets on both sides, which reflects the spirit of the times, when controversy was a thing to be enjoyed. Looking back, we cannot but feel sorry for him. Time sometimes enables us to deal less harshly

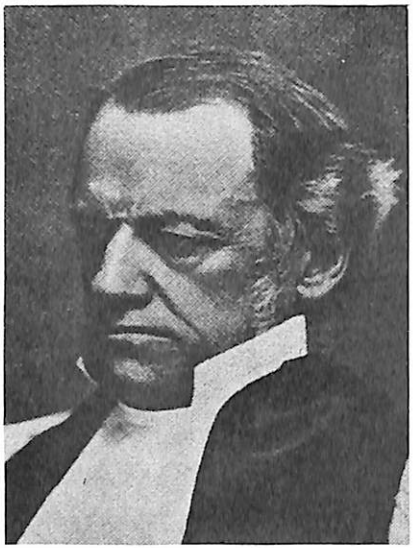
with an individual's failings, especially when he seems eventually to have overcome them; and we are warned that in controversy there is always the danger of seriously harming others in fighting a cause we may believe in.

The remains of Bishop Onderdonk are interred in the Churchyard of St. James, the Less.

CHAPTER 5

THE ADMINISTRATION OF BISHOP POTTER

Naming Bishop Onderdonk's Successor



Rt. Rev. Alonzo Potter, D.D.
Third Bishop
(1845-1865)

WHEN Bishop Onderdonk resigned in June, 1844, a special Convention of the Diocese was held the following September to accept his resignation and to plan for his successor. The Convention met in the Spring of 1845, and proceeded to elect a new Bishop. As the balloting went along, it became evident that the spirit of partisanship had not abated. The Rev. Dr. Samuel Bowman, rector of St. James Church, Lancaster, was the leading candidate; and others were the Rev. Dr. Dudley A. Tyng, rector of the Church of the Epiphany, 15th and Chestnut Streets, and the Rev. Dr. Thomas M. Clark, later to become Bishop of Rhode Island. Dr. Bowman on each of the first six ballots taken held the highest vote by a margin of only one or two above his leading opponents. In one case the clergy elected him, but the laity failed to give its consent. We should note here that the method of voting at that time was by clergy only; and, after they arrived at an election, the laity was then required to give its consent or disapproval. So, there was no election.

Election of the Rev. Dr. Alonzo Potter

On the seventh ballot, a new name appeared, that of Alonzo Potter, D.D. He immediately received the overwhelming vote of the clergy, followed by the unanimous approval of the laity. So, he was

the new Bishop elect of the Diocese; and, as we shall see later, undoubtedly one of the greatest bishops this Diocese has had. He was consecrated September 23, 1845, in Christ Church.

When Bishop Potter was elected, he was a teacher at Union College, Schenectady, N. Y., of which his father-in-law, Eliphalet Nott, was the president. There was some doubt at the time whether he would accept the election since he had declined an election in Massachusetts. Many letters were written urging him to accept. His parents had been Quakers in New England, and at an early age he had attended Union College. After his graduation, he came to Philadelphia where an older brother, Sheldon Potter, lived. His religious conviction underwent a change, and he began to attend St. Peter's Church. Soon afterward he was confirmed by Bishop White and began to study for the ministry. Another older brother, Horatio Potter, also a Quaker, became an Episcopalian and later became the Bishop of New York.

Alonzo Potter for a short time was rector of St. Paul's Church, Boston, where he exhibited his remarkable feats of organization and teaching, as well as pastoral visiting. His ability soon became evident to the Church at large, especially in General Convention, where his missionary spirit struck the keynote that was to send the Church westward in 1835. But his great forte was teaching; and he was weaned back to his Alma Mater, Union College, until he was found by the Diocese of Pennsylvania in 1845.

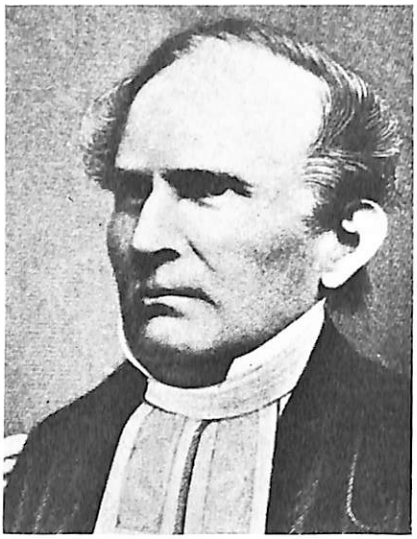
It is impossible within the scope of this history to go into all the interesting side lights of this man's character and his many accomplishments during the 20 years of his Episcopate. Many interesting anecdotes and stories of his private life and work can be found in DeWolfe Howe's book, "Life and Services of Alonzo Potter" (1871). We can summarize by saying his magnanimous and sympathetic spirit soon cemented the divisive forces of the Diocese together.

His organizing ability is seen in the establishment of the Episcopal Hospital in 1852, at the recommendation of Dr. Caspar Morris; the start of the Philadelphia Divinity School in 1857; the Church Home for Children in 1857; the Floating Church, later the Seaman's Institute in 1848; the Board of Missions in 1859; the reopening of the Episcopal Academy; and plans for the Order of Deaconesses at the Episcopal Hospital in 1862. He contributed to the advancement of education in Philadelphia, as might be expected from a teacher, by championing the work of the public schools.

In the eight years of Bishop Onderdonk's administration the number of Churches in the Diocese had declined. When Potter came, there were only 80 Churches in the Diocese. Upon his death some 20 years later there were 205 Churches. Communicants and Sunday

School pupils had practically doubled. He was not only a great administrator but also a friend to all, and he was greatly and widely respected.

Every writer of this man's life feels called upon to correct the false impression which the paintings and photographs give. He was not austere, stern or formidable as he is made to appear; but actually sympathetic, tactful and approachable, as the many personal stories of his contacts with the clergy and others reveal.



Rt. Rev. Samuel Bowman, D.D.
Assistant Bishop
(1858-1861)

It is not surprising that his indefatigable energy should affect his health. After 13 years in the Diocese, he suffered a stroke when he was 58 years old. This indicated that he needed help in the administration of the Diocese, especially in making the long journeys through the state. There had been times when his visitations would cover a period of two or three weeks away from home. It was in 1858, that Bishop Bowman was elected an assistant bishop. Again there was a long struggle in Convention to accomplish the election. It took sixteen ballots. The Rev. Alexander H. Vinton of Holy Trinity and the Rev. William Bacon Stevens of St. Andrew's were the other candidates nominated. Bishop Bowman was consecrated in August of 1858, and within three years he died of a stroke or heart attack while on one of his journeys at a place called Titusville, near Pittsburgh. From the many articles about him, he was evidently a very charming and capable person; and within the short time he had been assistant, he had endeared himself to all in the Diocese.

The Election of the Rev. Dr. William Bacon Stevens

Another Convention was held in October, 1861, to elect a new assistant bishop. One would have thought that because of the fine spirit prevailing over the years an election would have been a simple matter, but this was not so. It seems that almost every outstanding clergyman was nominated. Among the candidates were the Rev. James May, of General Seminary, the Rev. Dr. William Bacon Stevens of St. Andrew's, The Rev. Dr. DeWolfe Howe of St. Luke's, the Rev.

Dr. Henry J. Morton of St. James Church and the Rev. Dr. Leeds of St. Peter's. Each of the five clergymen led the list on one or more of the ballots. There were 13 ballots in all taken, and the Rev. William Bacon Stevens was finally elected by a majority of ten and approved by a majority of the laity. Dr. Stevens was consecrated in St. Andrew's Church on January 2, 1862.

The Rights of the Negro Churches Protested

Earlier in this story we made reference to the first Negro congregation of St. Thomas, which commenced with the ministry of Absalom Jones, sponsored by Bishop White in 1792. At the time of the formation of this congregation it was not admitted into the Convention; nor was it entitled to a seat or vote, mainly on racial grounds. In 1847, another Negro parish, the Church of the Crucifixion was started. The vestrymen of this Church were all white. The Convention refused to seat the white delegates because they represented a Negro congregation. A long series of committee reports ensued over the question of seating them, beginning in 1849, and ending in 1864, when the Convention at the urging of Bishop Potter lifted the regulation and St. Thomas Church was admitted with vote.

The Death of Bishop Potter

About this time Bishop Potter was advised to take a long rest; and in early April, 1865, he started on a cruise by way of the Straits of Magellan to San Francisco. When he arrived at Panama, he rode across the Isthmus and consecrated the first Episcopal Church in the Southern Continent at Aspinwall. Here he apparently contracted Panama fever. After being taken aboard the steamer he later died outside the harbor of San Francisco on July 4, 1865. The body of the late Bishop was brought back over the long journey on the same boat; and the funeral services were held in Christ Church on September 11, 1865, with throngs of people lining the streets and filling the aisles and seats of the Church. The iterment was in Laurel Hill Cemetery. Thus ended the earthly career of a great man whose impress was indelibly stamped upon this Diocese, its Churches and its institutions, a challenge for all to follow.

Why All This Controversy?

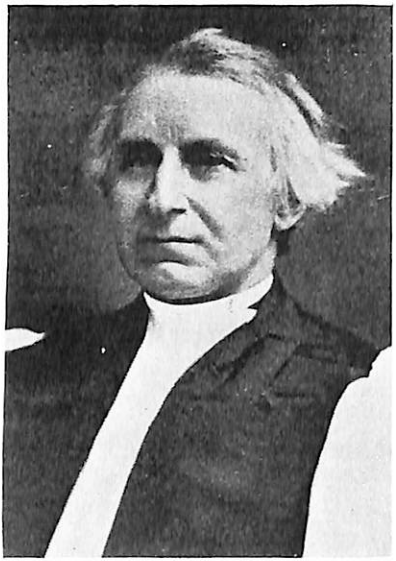
Perhaps some explanation should be inserted here to help clarify the reasons for the extreme partisan spirit which existed in the Diocese for many years. One might get the impression that Pennsylvania was a hot-bed of controversy, unlike any other Diocese. The conflict between High Church and Evangelical was a prevalent spirit of the times. It was the delayed aftermath of the Oxford Movement, sometimes called the Catholic Revival, which began in England

around 1833. What was unique in Pennsylvania was the more or less even division of these two elements in the make up of the clergy, with the Evangelicals just a little predominant. The High Churchman stood for the importance of the Church, the Prayer Book and the Sacraments. Nearly all of these are generally accepted today. The Evangelicals stressed preaching, conversion and good daily living. A distinction must be made between this division of emphasis and the Ritualist Controversy which was also an outgrowth of the Oxford Movement, involving the use of practices which were not sanctioned by the Prayer Book. You will see how this latter controversy stirred up strife here in Pennsylvania as well.

Controversy in itself is not bad, and it is perhaps inevitable in a free church. The inherent nature of the Anglican and Episcopal Church has always been characterized by its comprehensiveness, its ability to hold together divisive forces and to abide by democratic processes. We may not agree with each other all the time, but we have learned how to live with each other in the same house, a necessary faculty in the kind of a close-knit world in which we live today.

CHAPTER 6

BISHOP STEVEN'S ADMINISTRATION



Rt. Rev. William Bacon Stevens, D.D. Fourth Bishop (1865-1887)

AFTER the death of Bishop Potter on July 4, 1865, the affairs of the Diocese came into the able hands of his assistant, the Rt. Rev. William Bacon Stevens, D.D., who had been consecrated some three years before. His policy was to continue the aggressive work which Bishop Potter had so well begun. There were a number of projects that were still in the planning stages, and Bishop Stevens brought them to fruition.

Perhaps a little more background history of this distinguished clergyman ought to be added here. William Bacon Stevens was born in Bath, Maine in 1815. His religious training had been in the Congregational Church, and he

did not become an Episcopalian until later life. He attended Phillips Academy of Andover with the ministry in mind. However, he became interested in medicine as a profession and was graduated from the Medical School of Dartmouth in New Hampshire in 1838, and started to practice in Savannah, Georgia. Not long after he was drawn to the Episcopal Church and confirmed. A note from his address at Bishop Potter's funeral tells us that, when he was a very young man, he came under the influence of the older man while in Boston. After his confirmation he decided to study for the ministry in the Episcopal Church; he was ordained in 1843. He did missionary work in Georgia and taught in the State University there. In 1848, he became rector of St. Andrew's Church which was then on Eighth Street, near Spruce. He was a very fluent and accomplished speaker, as his many addresses and sermons indicate. After being for some thirteen years at St. Andrew's, he was elected assistant bishop of this Diocese, as we have related above, and succeeded Bishop Potter upon his death in 1865.

The Diocese Continues to Grow

During the twenty years of Bishop Steven's administration, more than sixty new Churches were started in the present Diocesan area, and many more up-state. He completed the establishment of the Order of Deaconesses at the Bishop Potter Memorial House on the grounds of the Episcopal Hospital, which Bishop Potter had inaugurated in 1862. To Bishop Stevens goes the entire credit for the organization of the City Mission in 1870, now known as the Episcopal Community Services. In its many years of service, we see how this institution has fulfilled the need which he had envisaged. The Home for Consumptives, now called All Saints Hospital, was begun in 1877, and located at its present site in Chestnut Hill in 1886. Many will be interested to learn that Lehigh University at Bethlehem, was one of the institutions of the Diocese, founded in 1865, as a free college, largely by the initiative of Bishop Stevens and the generosity of Judge Asa Packer. Stevens was president of the Board of Trustees until the division of the Diocese in 1871. It continued to be an Episcopal College until 1898. Other institutions that came into being were the Sheltering Arms (a home for unwed mothers), in 1881; the Home of the Merciful Saviour in 1885; and the Church Dispensary, Southwark, in 1872. The Clerical Brotherhood was organized in 1872. The Girl's Friendly Society was started in the Diocese in 1877. The Convocation System was set up in 1885. Under John Marston, a layman of St. John's Church in Cynwyd, the Lenten Mite Box Offering of children for missionary work was inaugurated in 1877. The idea was soon adopted for the whole Church.

The Division of the Diocese

One of the first big changes in the Diocese was a plan which Bishop Stevens inherited from his predecessor for the division of the Diocese. Pennsylvania was a large Diocese in area, as well as numerically. It covered 46,000 square miles and required long hours of travel. So in 1865, shortly after Bishop Stevens became Diocesan, the Diocese was divided. The western base of the Allegheny Mountains was decided as the line of division. All west of that line was to be known as the Diocese of Pittsburgh, and all the rest east of the line would remain as the Diocese of Pennsylvania. This subtracted about 43 Churches from the Diocese and about 2,000 communicants, and it reduced the number of Sunday School pupils from 35,333 to 22,779. A further division took place in 1871, when the Diocese of Central Pennsylvania was set off, leaving our present Diocese containing the five counties of Philadelphia, Montgomery, Delaware, Chester and Bucks. This subtracted some 90 more parishes, which left the Diocese in 1872, with 113 parishes and 19,000 communicants.

For purposes of general information, it might be noted here that Central Pennsylvania divided in 1904, forming the additional Diocese of Harrisburg. In 1909, the Diocese of Central Pennsylvania changed its name to the Diocese of Bethlehem. In 1910, the Diocese of Erie was formed, being the result of a division of the Diocese of Pittsburg.

For those who might be interested in statistics and for the sake of the record, the Diocese of Pennsylvania soon began to make up for the losses it had sustained by division. At the death of Bishop Stevens in 1887, there were 180 parishes with 31,000 communicants and 2,800 Sunday School pupils. By the time of Bishop Whitaker's death in 1911, the number of parishes and missions was still around 180, but the communicants numbered about 51,000, with 35,770 Sunday School pupils.

More Controversy

A trying period in the life of Bishop Stevens was the Ritualist Controversy, which centered around St. Clement's Church. About 1870, the Rev. Herman Griswold Batterson became rector of St. Clement's and soon thereafter inaugurated many ritualistic changes which were not in accordance with the Prayer Book. Bishop Stevens endeavored to stop what he considered illegal practices and to remove the incumbent. A Bill in Equity of the Common Pleas Court sustained the rector of St. Clement's. However, he resigned two years later and was followed by the Rev. Theodore M. Riley; and the dispute continued, though somewhat abated. In 1875, the parish of St.

Clement's came under the care of the religious Order of St. John the Evangelist, with Father O. S. Prescott in charge, and the differences broke out anew. Bishop Stevens refused to visit the parish for confirmations until the practices objected to were discontinued. It is stated that on one occasion a confirmation class of 50 persons was transported by boat up the Schuylkill River to St. James the Less Church where they were confirmed. The controversy received considerable publicity in the public press, and various pamphlets were issued by both sides. Attempts were made to come to some understanding, but nothing was accomplished. Father Prescott resigned in 1881, and was succeeded by Father Maturin; and, as far as we can make out, a kind of "cat and mouse" game existed for quite a while in which the Bishop would forbid a certain practice and the parish would obey for a few weeks and then resume the forbidden practice.

In the meantime the health of Bishop Stevens had worsened, and he attempted to regain his physical strength by journeys abroad. It was quite evident that the heavy work of the Diocese was affecting his vigor. In 1866, he decided to ask for an assistant bishop.

The Election of Bishop Whitaker

The nominees proposed for an assistant bishop were Phillips Brooks, who had been rector of Holy Trinity Church from 1862 to 1869, but who in 1886, was serving as the rector of Trinity Church, Boston; and the Rev. Thomas F. Davies of St. Peter's Church, Philadelphia. The balloting showed that these two candidates had almost equal support of the clerical delegates; and so in an attempt to break the deadlock another candidate was nominated, the Rev. G. H. Kinsolving of the Church of the Epiphany, at 15th and Chestnut Streets. However, in the ballots that followed Phillips Brooks was elected, and the Diocese awaited his acceptance with some apprehension. Very soon thereafter he sent his declination.

Another Convention was called, and it elected on the first ballot the Rt. Rev. Ozi W. Whitaker, who was then the Missionary Bishop of Nevada. Bishop Stevens lived only eight months after the coming of Bishop Whitaker, dying in June, 1887. He was buried in the Churchyard of St. James the Less.

Bishop Stevens had served as Diocesan for 22 years and as assistant under Bishop Potter for three years. The Diocese had shown great growth in numbers, in new Churches and in the opening of many new endeavors.

CHAPTER 7

BISHOP WHITAKER AS DIOCESAN

Rt. Rev. Ozi W. Whitaker, D.D.
Fifth Bishop
(1887-1911)

AFTER a brief period as Assistant Bishop to Bishop Stevens, the former Missionary Bishop from Nevada, the Rt. Rev. Ozi W. Whitaker, D.D., took over the administration of the Diocese in June, 1887. Whitaker had been born on a farm in New Salem, Massachusetts. He was educated in New England and for a while was principal of the High School in North Brookfield, Mass. He went to Middlebury College in Vermont and later graduated from the General Theological Seminary. Originally, he had been a Congregationalist; but like his predecessor (Bishop Stevens) he had been drawn to the Episcopal Church. It is recorded that he was ordained deacon at the age of 33, and one month later advanced to the priesthood, which was unusual since most at that time had to wait a year or more. He went immediately into the Missionary District of Nevada, a wild frontier at that time (1863). After serving there for several years, he returned East and was rector of St. Paul's Church in Englewood, N. J. It was from this parish that he was selected by the House of Bishops to become Missionary Bishop of Nevada in 1869, in which capacity he served for 17 years until he was called to Pennsylvania in 1886.

In 1894, he was tendered a reception on the 25th anniversary of his consecration as a bishop, at which time he also laid the corner stone of the new Church House at 12th and Walnut Streets. This building had been in planning since Bishop Stevens' time. The Church Club was also organized in 1895. This club was composed of laymen of the Diocese who built and maintained a boy's club in Kensington, and it was also involved in an organization known as the Light House on Lehigh Avenue. Looking over the list of institutions formed in this period, we find the following: the House of Rest for Aged Women in

Germantown (1891), the James C. Smith Home for Convalescents at Oakbourne (1894), the Galilee Mission (1897), St. Martha's House (1901), the Leamy Home in Mt. Airy (1903), the Church Training and Deaconess Home in center city (1907).

From 1896 to 1899, Bishop Whitaker had the assistance of an archdeacon, the Rev. Cyrus Townsend Brady. Two parishes bear witness to his missionary ability — Epiphany Church in Germantown and St. Paul's Church in Overbrook. Both were started in 1898.

Some seventy new Churches were started in the period of Bishop Whitaker's administration, about half of them in new suburban and country areas of the Diocese. The communicant list grew rapidly. It was the time of large congregations and big Sunday Schools, some of them numbering around 1000.

In 1901, Bishop Whitaker had a spell of sickness; and it became obvious that he needed help in the work of this large Diocese. Accordingly, a Convention was called in 1902; and it proceeded to elect a bishop coadjutor, which is the first time this term was used in this Diocese.

Election of Bishop Mackay-Smith

The Rev. Richard H. Nelson, rector of St. Peter's Church, led the several nominees; but he did not have sufficient votes for election. On the third ballot a new name appeared, the Rev. Alexander Mackay-Smith, rector of St. John's Church, Washington, D. C. He was elected, and the clergy vote was confirmed by the laity. He was consecrated in Holy Trinity Church on May 1, 1902. Assigned the charge of the missionary work in the Diocese, he immediately proceeded to raise $100,000 for this work.

Bishop Whitaker regained his health after an extended vacation and continued to carry on an aggressive program. In 1907, a celebration was held in honor of his twenty years as Diocesan; and a summary of his accomplishments was given, showing the growth of the Diocese during these years. Bishop Whitaker died on February 9, 1911, at the age of 81 years, attended by his family and his faithful secretary the Rev. Thomas J. Garland. During the period of his demise, his very good friend and companion, the Bishop of the Roman Church in this Archdiocese, Archbishop Patrick John Ryan, also lay dying. The funeral service of Bishop Whitaker was held in the Church of the Saviour, and the interment was in St. James the Less Cemetery. Recalled at that time were the remarkable traits of Bishop Whitaker, his keen sense of humor, his deep spirit of consecration, his humility and courage. He was referred to as "a Beloved Bishop."

CHAPTER 8

THE SHORT ADMINISTRATION OF BISHOP MACKAY-SMITH

Rt. Rev. Alexander Mackay-Smith, D.D. Sixth Bishop (1911)

UPON the death of Bishop Whitaker, his coadjutor the Rt. Rev. Alexander Mackay-Smith succeeded him as Diocesan. Bishop Mackay-Smith was born in New Haven, Connecticut, June 21, 1850, of an old New England family. His father was a United States senator and one of the founders of St. Paul's New Haven. The future bishop studied in St. Paul's School, Concord, N. H., and Trinity College, Hartford, Connecticut, and graduated from the General Theological Seminary. He spent some time in study in England and Germany. He was rector of Grace Church, South Boston, and later archdeacon of New York. When elected Bishop-Coadjutor of Pennsylvania, he was rector of St. John's Church, Washington.

Immediately after assuming the duties of Bishop of the Diocese, he recommended that the Diocese elect a bishop-coadjutor and a bishop-suffragan. Bishop Mackay-Smith had been a coadjutor for nine years, and with his failing health he realized his physical inability to carry on the work of the Diocese alone. The Rev. Philip Mercer Rhinelander was elected coadjutor, and the Rev. Thomas J. Garland was elected suffragan in the Convention of October, 1911. We will speak more of them shortly.

Within eight months after he became Diocesan, Bishop Mackay-Smith died on November 16, 1911, at the age of 61. He was buried in Woodlawn Cemetery, in New York. In the long period of nine years that Bishop Mackay-Smith had been coadjutor, he had much to do with the establishment of new churches, since he was in charge of the missionary work of the Diocese. As we see from the list, about fifteen new churches were started. He was a great friend to the

clergy, meeting with them regularly at the meetings of the Clerical Brotherhood. His widow gave their home on South 22nd Street to the Diocese as the Episcopal residence. It was used by several bishops, but because of its large size and the change in neighborhood it was sold in 1941.

CHAPTER 9

THE ADMINISTRATION OF BISHOP RHINELANDER

The Administration under Bishop Rhinelander and Bishop Garland

Rt. Rev. Philip Mercer Rhinelander, D.D. Seventh Bishop (1911-1923)

THE consecration of Philip Mercer Rhinelander as Coadjutor and Thomas J. Garland as Suffragan took place on October 28, 1911, in the Church of the Advocate. They had been elected at the Convention of May 10, 1911.

Bishop Rhinelander was elected on the second ballot, other candidates having been the Rev. Messrs. William Groton, Alexander Mann, E. M. Jefferies, John B. Harding and Frank DuMoulin. Bishop Garland as Suffragan was elected on the first ballot, other candidates being the Rev. Messrs, Francis M. Taitt, S. C. Hill and William C. Emhardt.

Bishop Rhinelander was 42 years of age when elected, having been born in Newport, R. I. in 1869, of a distinguished family. He was educated at St. Paul's School, Concord, N. H., and at Harvard University, from which he graduated with honors in 1891. He studied at Oxford, England, and graduated in First Class in the Honor School of Theology. He served for a while as Professor of Church History at Berkeley Divinity School at Middletown, Connecticut, and was at the time of his election the Professor of Religion and Missions of the Episcopal Theological School in Cambridge, Mass. He was very scholarly and quite distinguished looking, and he soon became a spiritual force in the Diocese. He had some administrative ability,

having been identified for a short while with the cathedral in the Diocese of Washington.

Bishop Rhinelander had many plans and ambitions for the Diocese. He proceeded to present them in his first address to Convention a few months after he became Diocesan. At this time there were about 180 parishes and missions with about 58,000 communicants and 37,000 Sunday School pupils, constituting one of the largest Dioceses of the whole Church.

His ambitions were to start many new churches, at least one a year. An archdeacon was to be appointed for work among Negroes, the Rev. Dr. H. L. Phillips. Plans were made for the publication of a Diocesan paper, the *Church News* which started in 1912. He placed the Diocese at the center of things. The Board of Missions was to be reorganized with an executive head having the title of Archdeacon. The Convocations were to be lessened in number and made subject to the Archdeacon and the Diocesan center. There followed in quick succession plans for a Central Diocesan City Church, which was to be located at the Church of the Ascension then at Broad and South Street, for which a sum of $100,000 had been given by Mrs. Henry Watson. The City Mission was to be moved to this location, and changes made in the administration. There soon opened a Rescue Mission in Hell's Half Acre, known as the Inasmuch Mission. Plans were also inaugurated for work among the foreign born. Country Center Missions were to be established where clergy could live under a leader and minister to new missions which were to be opened. A cathedral was to be built on the newly opened Benjamin Franklin Parkway. Outdoor services were started. And there were many other projects, which might be read in Bishop Rhinelander's address of 1912, to the Convention.

A few of these plans came to fruition; some never materialized; some were started but for some reason, abandoned. There were a number of new churches started. Some of the missions established under the Country Center Mission were closed after a few years. The Inasmuch Mission lasted only a few years. The cathedral on the Parkway was only a dream, and the Central City Church went along for a number of years known as St. Mary's Pro-Cathedral; but it apparently did no specific city work and was eventually closed, the funds reverting to the Cathedral in Roxborough.

Another project which had the enthusiastic support of Bishop Rhinelander was the Stonemen's Fellowship, a group composed of laymen, started by the Rev. Henry C. Stone, an assistant at Holy Trinity Church. It was supposed to be a non-denominational organization; but it required Baptism, Confirmation and Holy Communion as steps in degrees, which was met with some resentment by other

churches. It also had some political tinges, to which there was objection; and in the midst of things the originator of the movement disappeared under a cloud of which there seems to be no public record. Soon the flourishing movement was dead.

As one may judge there was indeed a spirit of unrest and division in the Diocese. An organized opposition appeared and either disapproved of or refused cooperation in the many schemes contemplated. The First World War came along adding to the general frustration of Bishop Rhinelander; and he resigned in 1923, on the grounds of ill-health. He removed to Washington, where he became the Warden of the newly formed College of Preachers, at the Cathedral, which post he held from 1924 to 1937.

During the period that Bishop Rhinelander was Diocesan, the Church Farm School for orphaned boys at Glen Lock was organized under the inspiration of the Rev. Charles W. Shreiner in 1918. The Divinity School, which had been at 50th and Woodland Avenue for many years, was sold in 1918; and for several years classes were held in Old St. Andrew's Church, 8th and Spruce Streets. Finally new buildings were erected at 42nd and Spruce in 1922. The Church Mission of Help started in 1915, was absorbed in 1951, by the Bethseda Home, becoming in 1961, the Foulke and Long Institute. The Executive Council came into being in 1919, and reorganized the missionary work of the Diocese, setting up also the departments of finance, Christian education, social services, etc. The Church House which had been at 12th and Walnut Streets since 1895, was moved to 19th and Walnut Streets in 1921. The statistics in 1922 indicate that there were 204 parishes and missions, 72,851 communicants and 34,551 Sunday School pupils.

Bishop Rhinelander died September 21, 1939, at 70 years of age and was buried in Newport, R. I.

The Richmond Ecclesiastical Trial

An event which concerned the Diocese for a number of years was the trial of the Rev. George Chalmers Richmond, rector of St. John's Church, Northern Liberties, for "Conduct unbecoming a Clergyman." The charge had nothing to do with immorality or heresy but seemed to be concerned with derogatory remarks which Richmond made about Bishop Rhinelander. We have read the records on both sides of this case which began around 1912, and lasted until 1919, when Richmond was deposed. As far as we can judge, after fifty years, it was a case of "the kettle calling the pot black" and should never have taken place. On the Bishop's side there were some outstanding lawyers; but in the final trial the rector, because of the lack of funds, was his own counsel.

There were many charges and countercharges. At first, 140 charges were made, but these were later reduced to 46. The rector

was found guilty by only two triers on three charges and acquitted on all others. Following the first trial in 1915, he was suspended for one year. At the second trial he was suspended in October, 1917, for two years, and deposed on February 13, 1919. Aired in the public press for many years, the case left a bad taste, and it looks now that none of the participants showed up very well. It certainly contributed to some of the unrest prevalent in the Diocese at that time.

More Notoriety

During the early 1900's, two other affairs were aired in the public press. Around 1908, there occurred the defection of the Rev. William M. McGarvey and some fellow priests of St. Elizabeth's Church, to the Church of Rome.

Another event widely publicized centered around accusations against the Rev. Alfred G. Mortimer, rector of St. Mark's Church. Whether the accusations were true or false, we believe, was never determined. Father Mortimer, however, soon retired (1912) and returned to England.

CHAPTER 10

BISHOP GARLAND HEADS THE DIOCESE

The Election of Bishop Garland as Diocesan

Rt. Rev. Thomas J. Garland, D.D.
Eighth Bishop
(1924-1931)

UPON the resignation of Bishop Rhinelander in 1923, a Convention was called to elect a new Diocesan Bishop on January 22, 1924. The Rt. Rev. Thomas J. Garland, Suffragan, was elected on the first ballot. The other nominees were the Rev. Messrs, Ernest M. Stires, Henry St. George Tucker and Joseph Wilson Sutton.

Bishop Garland, the Eighth Bishop of Pennsylvania, was born October 25, 1866, in Ireland. He was 45 years old when elected Suffragan, and 58 years old when he became Diocesan. He graduated from a church school and had business experience for several years, having been executive of a steel company in Pittsburgh before en-

tering the ministry. He studied under private tutors and was ordained Deacon in 1891, and Priest in 1892 by the Bishop of Pittsburgh. He attended and graduated from St. Bees College, taking a First Class in Oxford and Cambridge Preliminary Theological Examinations. Later on he took his B.D. degree in course at the Philadelphia Divinity School. His ministry was spent largely in Pennsylvania, being for a time rector of Trinity Church in Coatesville and at St. Paul's, Bristol. He had been secretary to Bishop Whitaker and secretary of the Diocese from 1904, until the time he was elected Suffragan in 1911.

Having had some business experience he was an able administrator, and he soon put this ability to use in the Diocese. Shortly after becoming Diocesan in 1924, he inaugurated a five year campaign in 1926, to raise $3,500,000 for Diocesan missions and institutions. The campaign produced a little less than two million dollars. Sites were bought for new churches and about 27 missions benefited by the erection of new buildings. The Cathedral at Roxborough was assigned $257,000; the Episcopal Academy got $100,000; and the Episcopal Hospital was given $400,000 toward its new wing. Many other institutions benefited.

The Cathedral at Roxborough

The Cathedral at Roxborough was a pet project of Bishop Garland. The site was purchased in 1927. He envisioned a Cathedral with Chapter House, surrounded by many Diocesan institutions, including the Church House and even the Bishop's residence. There have been many differences of opinion about the Cathedral project, chiefly having to do with its location. In 1932, the Lady Chapel was built from bequests and other funds, chiefly the bequest of Mrs. Henry Watson, given during the time of Bishop Rhinelander. The Chapter House was erected in 1958, from the bequest given in memory of James and Martha B. Hay, some years before. The building cost $250,000 and there is an endowment of $96,000.

During the seven years that Bishop Garland was Diocesan about 12 new churches were started. In 1924, the Rev. James Fry Bullitt was appointed Diocesan Missionary in charge of work among the foreign born, which office continued until his retirement in 1940. In 1928, the Church Foundation, a holding corporation for Diocesan Funds, was set up, being a merger of the Trustees of the Diocese.

Election of a Bishop-Coadjutor

Bishop Garland was always a frail man. He had several spells of sickness over the years, and he realized the great strain of administering this large Diocese. At the Convention of 1928, he asked for the

election of a Coadjutor. He explained to the Convention his reasons for a Coadjutor, rather than a Suffragan, indicating that his lot during the thirteen years he had held the post of Suffragan had not been all together pleasant. Since he was then 61 years old, he expressed the wish that the person elected should be considerably younger than himself and called attention to the fact that the Diocese of Pennsylvania was the second in importance in the National Church. By a quirk of circumstance every younger man elected refused the honor; and the eventual Coadjutor, Bishop Taitt, turned out to be five years older than Bishop Garland.

Considerable difficulty was experienced in getting the men elected to accept. In all there were five elections held, and in each case the outstanding clergyman elected declined. Perhaps they felt that because of the age of Bishop Garland, they might have to remain Coadjutor for a long period of years, before his retirement. At that time there was no age limit set on retirement of bishops or clergy. We will not endeavor to list all the candidates, since there were over forty. It will suffice to give the names of the successful nominees at the various conventions. These are the five clergymen who were elected at successive conventions, and all of whom declined the election:

The Rev. Henry Knox Sherrill of Massachusetts, elected May, 1928, on the sixth ballot.

The Rt. Rev. Edward Makin Cross of Spokane, elected October, 1928, on the third ballot.

The Rev. Walter Russell Bowie of New York, elected December, 1928, on the third ballot.

The Rev. William J. Scarlett of St. Louis, elected January, 1929, on the first ballot.

The Rev. Samuel Smith Drury of New Hampshire, elected May, 1929, on the fourth ballot.

The Election of Bishop Taitt as Coadjutor

Finally at the special Convention, June 18, 1929, in St. Stephen's Church, the Rev. Francis Marion Taitt, S.T.D., rector of St. Paul's Church, Chester, was elected on the first ballot and accepted at once. The other leading contender was the Rev. John M. Groton, rector Grace Church, Bedford, Mass.

Bishop Taitt was consecrated in the Church of the Advocate on October 4, 1929. Bishop Garland shortly thereafter embarked on a world cruise, hoping to restore his failing health. Soon after his

return he died on March 1, 1931 at the age of 65 years. He was buried in the Churchyard of St. James the Less, and later his remains were removed and interred in the Cathedral at Roxborough.

Bishop Garland had served almost his entire ministry in the Diocese, beginning in 1894, and had shown himself an outstanding missionary in building up the Diocese. A little known side of his endeavors was his poetic ability. He left a great many poems written on many occasions, especially those sent to the clergy and friends at Christmas time. The records indicate that at this time there were 229 parishes and missions, 73,108 communicants, and 27,587 pupils in the Sunday School. The Diocese was in a flourishing condition.

CHAPTER 11

BISHOP TAITT AS DIOCESAN

The Administration of Bishop Taitt

Rt. Rev. Francis Marion Taitt, D.D.
Ninth Bishop
(1931-1943)

FRANCIS MARION TAITT, S.T.D., was born in Burlington, N. J. in 1862. He was a graduate of the Central High School in Philadelphia and of the Philadelphia Divinity School. He was made Deacon in 1885, and Priest in 1886. He served as assistant at St. Peter's Church and was rector of Trinity Church, Southwark from 1887 to 1893. In 1893 he went to St. Paul's Church, Chester, and was rector there until he became Coadjutor of the Diocese in June, 1929, a period of 36 years. He was also Dean of the Convocation of Chester from 1903 to 1929.

When he became Diocesan in 1931, the country was in the throes of a sustained and serious depression, which began around 1929, but was not felt generally until 1931. Parishes and institutions were having financial problems. The Di-

vinity School had lost some of its endowment, and for a short period of time it remained closed. But, on the whole, Bishop Taitt was able by the assistance of the Diocesan contributors to keep the Diocese on a pretty even keel and to meet the demands of the National Church. There were many appeals in this period for aid, and the Diocese of Pennsylvania was expected to give ten percent of the total needed, which it did.

In 1934, a large delegation from this Diocese, estimated at 15,000, attended the General Convention at Atlantic City. On the 80th birthday of Bishop Taitt, a fund of $100,000 was raised by the people of the Diocese and given to him, which sum he in turn gave to the Episcopal Hospital. In 1939 the Church School by Mail was organized to minister to children in outlying areas. The Outdoor Presentation Service of the Lenten Mite Box Offering was held for the first time in 1941, on the grounds of the Episcopal Academy, creating great interest because of the colorful processions and the number of people who responded. Naturally there was little new work begun in this period, although the record shows eight new churches started between 1931 and 1943. The Cathedral Chapel was built in 1932.

Election of a Coadjutor

At the Convention of 1942, Bishop Taitt stated he would retire in November, 1943, and asked for the election of a Coadjutor, who would be ready to take over the work then. The Rt. Rev. Oliver J. Hart, S.T.D., was elected on the sixth ballot, May 12, 1942, and was consecrated in the Church of the Advocate on October 16, 1942.

Bishop Taitt died July 17, 1943, just three months and a half before the date which he had indicated he would retire. He was 81 years old at the time of his death. His body was interred in the Cathedral.

Bishop Taitt had a keen sense of humor. His stories and jokes are still remembered. He was really beloved by most people in the Diocese. He too had rendered valiant service over some 58 years in the Diocese in various capacities — as rector of an important parish, as Dean of the Convocation, as a member of the Standing Committee and as a bishop, for the last fourteen years of his life.

There were then 225 Parishes and missions, 75,811 communicants and 25,344 Sunday School pupils in the Diocese.

CHAPTER 12

THE ADMINISTRATION OF BISHOP HART

Rt. Rev. Oliver James Hart, S.T.D.
Tenth Bishop
(1943-1963)

THE RT. REV. OLIVER JAMES HART became Diocesan upon the death of Bishop Taitt July 17, 1943. He was officially installed at a service in the Cathedral in Roxborough on September 21, 1943, as the Tenth Bishop of the Diocese. Bishop Hart was born July 18, 1892, in York, South Carolina. He graduated from Hobart College and General Theological Seminary. He was ordained Deacon in 1916 and Priest in 1917. He was assistant minister from 1917 to 1920, in parishes in South Carolina and Georgia. From 1920 to 1926, he was rector of Christ Church, Macon, in Georgia; and from 1926 to 1934, he was rector of St. Paul's Church in Chattanooga, Tennessee. In 1926, he became rector of St. John's Church, Washington, D. C., going from there in 1940 to Trinity Church in Boston. He was on leave from Trinity serving in the Chaplaincy service, stationed at Fort Dix in 1942, when he was elected Bishop Coadjutor of this Diocese. With his acceptance and consecration as Bishop Coadjutor of the Diocese, he was assigned charge of the missionary work in the Convocations of North, South and West Philadelphia. At the time of his election, the other nominees were the Rev. Messrs. James M. Niblo, Charles W. Shreiner and Granville Taylor. He was elected on the sixth ballot. When he became Diocesan in 1943, the country was at war; and he was appointed by the National Church as chairman of the Army and Navy Commission. We were just coming out of the depression and war was in full swing, so there was little that could be done in church extention. The building boom was then in the offing. In 1945, Bishop Hart asked for a Bishop Suffragan. It seemed wise to elect an older man, one whose term of retirement would not be too far distant. An election was held on June 26, 1945.

Election of Bishop Remington as Suffragan

The nominees were the Rt. Rev. William P. Remington, Bishop of the Missionary District of Eastern Oregon, and the Rev. Chauncey S. Snowden, rector of St. Paul's Church, Overbrook. Bishop Remington was chosen on the first ballot and installed as Suffragan on November 15, 1945. He was assigned charge over the institutions of the Diocese and worked with the Department of Christian Social Relations, as well as assisting Bishop Hart with Confirmations.

Bishop Remington was a former Philadelphian, having graduated from the University of Pennsylvania. He was ordained here in 1905, and held several charges here before going to Minneapolis in 1911. He had been Suffragan of South Dakota from 1919 to 1922, when he was elected Bishop of Eastern Oregon in 1922. He reached retirement age in 1951, and took up residence in California. He died December, 1963, and was buried in the Churchyard of the Redeemer, Bryn Mawr.

In September, 1946, the Diocese was host to the 55th General Convention. Most of the meetings were held at the University of Pennsylvania and at the Convention Hall. Dr. Thomas S. Gates, president of the University, was chairman of the General Convention Committee.

The Episcopal Hospital found itself enmeshed in financial difficulties and the need for some major repairs in 1947. There was considerable discussion over a period of a year, with many suggestions. The final outcome was to divorce the hospital from the Church, so that it could receive State aid and community funds. It still retains the name of the Church and has an Episcopal Chaplain. Many of its Board members are selected from the Church. It has gone along successfully for a number of years and has erected new buildings.

Before the retirement of Bishop Remington, Bishop Hart requested the assistance of a second Suffragan Bishop, and a Convention was held on May 11, 1949, to elect a Suffragan.

The Election of Bishop Armstrong

The outstanding clergy nominated were the Rev. Charles H. Long, Secretary of the Diocese, and the Rev. Joseph Gillespie Armstrong, rector of St. Mary's Church, Ardmore. There were other nominees who received scattering votes, but the above were the leading contenders. There were eight ballots taken before Bishop Armstrong was finally elected. He was consecrated October 28, 1949, at the Church of the Advocate.

Bishop Armstrong was born October 15, 1901 in Warren, Pa. He graduated from Johns Hopkins University in 1928 and the General Theological Seminary in 1932. He was ordained Deacon and Priest

in 1931. He had parishes in Maryland and Georgetown, D. C., and was a Chaplain in the U.S. Naval Reserve from 1942 to 1945. He was Rector of St. Mary's, Ardmore, from 1940 to 1949, when he was elected Bishop Suffragan. He remained Suffragan in charge of the Department of Missions and of the Executive Council, until he was elected Coadjutor in 1960.

The Diocese Moves Forward

There was a revival of interest in the Philadelphia Divinity School about this time. Many young men were returning from military service and were seeking to enter the ministry. The pressing need to fill parish vacancies turned the attention of the Church to the enlargement and support of Theological Schools. Under Bishop Hart's leadership as chairman of the Board of Trustees, ably assistted by Dean Gifford of the Divinity School, several new buildings were added. The School was one of the beneficiaries of the several fund raising activities.

In 1950, a Diocesan Advancement Campaign was launched and almost $400,000 was raised, $125,000 of which went to the Divinity School and the balance for Diocesan missions. In 1951, the Rt. Rev. William P. Roberts, former Missionary Bishop of Shanghai, China, came to assist with the Confirmations and acted as Vicar of the House of Prayer, Branchtown.

Rt. Rev. William P. Remington, S.T.D., Suffragan Bishop (1945-1951)

Rt. Rev. William P. Roberts, D.D. Assisting Bishop (1951-1959)

A deep religious impact was made on the community, when the English evangelist, the Rev. Bryan Green conducted a mission in Convention Hall in December, 1951.

In 1953, the daughters of the late Samuel F. Houston, distinguished layman of the Diocese, turned over his estate, "Druim Moir" in Chestnut Hill, as a home for aged clergymen and their wives.

The "Builders for Christ Campaign" initiated by the National Church in 1954, raised $236,258 in this Diocese. Part of the receipts went to the Divinity School and part to the Conference Center which was then being established. In this same year, the Diocese was made the recipient of the estate of Mr. and Mrs. Griswold Flagg at Radnor, for use as a Conference Center, known as "Denbigh" which has proved of great value to the Diocese.

In 1945, the Diocesan Register was set up to receive from parishes lists of communicants whose whereabouts or continued existence were unknown. About 15,000 communicants have been transferred in a period of 22 years. A few have been discovered, but many are still lost. This suggests the shifting population changes which have been taking place.

A great expansion began to take place in the early 1950's, in the rural and suburban areas of the Diocese. Farms and rolling hills were turned into building developments. Delaware Valley came into being when new industries, led by the U.S. Steel Fairless Plant, moved in. New communities, hundreds of homes and thousands of people presented the Church in the Diocese with a grand opportunity to build for Christ. Little country Churches that had barely existed for many years were suddenly surrounded with a host of potential new members. The field was literally ripe for the harvest.

In order to meet this opportunity, a Capital Funds Drive was conducted in 1957, to raise $1,255,000 over a three-year period. Part of this fund was to be used to aid missions in expanding areas, and part for the Divinity School, which was celebrating its 100th Anniversary in 1957. The total cash received amounted to about $775,000 at the end of the time period.

The Convention of 1959, observed the 175th Anniversary of the founding of the Diocese of Pennsylvania May 24, 1784. An overflow service was held in the Academy of Music on Monday, May 4, 1959, with the Presiding Bishop, the Rt. Rev. Arthur Lichtenberger, as the chief speaker and the other dioceses in Pennsylvania represented by their respective bishops.

The consolidated operation of the Church Home for Children, the Sheltering Arms and the Burd School with the Children's Services of the Episcopal Community Services was effected in 1960. The property

of the Burd School is being operated as a kind of foster home, and is known as Hart House.

At the Convention of 1960, Bishop Hart called attention to the fact that he would soon reach the age of retirement, and he proposed the election of a coadjutor. The date for election was set for November 7, 1960.

The Strange Election of Bishop Armstrong as Coadjutor

Since not everyone is familiar with the method of electing Bishops, we would like to comment on the hidden meaning behind the election of Bishop Armstrong as Coadjutor. First, it is in order to explain that an assistant Bishop is either a Suffragan or a Coadjutor. The distinction between the two is that the Coadjutor has the automatic right of succession upon the retirement or death of the Diocesan, the Suffragan has not. So Bishop Armstrong, being a Suffragan, had to win the right to succeed by becoming the Coadjutor.

One would have thought that, since Bishop Armstrong had been a Bishop in the Diocese for eleven years his election might have been taken for granted. This happened in the case of Bishop Garland. What would it have been like to have had a new man with no experience to come in and supplant him. Imagine what the feelings of Bishop Armstrong must have been during this election.

Here is what happened. The process of election took a whole day, from nine in the morning until eight in the evening. In all there were 12 ballots cast. In this election Church politics were at work. Two groups, both well organized and maneuvering before and during the election, were active.

There were 16 clergymen nominated, half of whom were of the Diocese and half from the Church at large. Most of them received but a scattering of votes, and their names were soon withdrawn, leaving but two candidates besides Bishop Armstrong. One of these represented a so called "High Church" group; the other was a so called "Low Churchman." Many of those voting knew neither of these two candidates. Bishop Armstrong everyone knew.

On the first ballot, Bishop Armstrong led all the rest, both in the clergy vote and in the parish vote. But on the third ballot the Low Churchman took the lead among the parishes, while on the fourth ballot the High Churchman led on the clergy vote. Then it was neck and neck, with Armstrong gradually dropping down until he stood at the bottom of the 8th ballot, with only 28 votes out of a possible 116. The Low Churchman had 101, almost enough to win.

So word was passed around, it would seem, for on the ninth ballot Armstrong went up to 113 on the clergy vote, enough to elect, while the parish vote now had enough to elect the Low Churchman. This

went on for three more ballots. And on the last ballot, Armstrong won by one vote on the parish vote. The leading candidates beside Armstrong, were the Rev. Paul Moore of Indianapolis, and the Rev. Morris F. Arnold of Cincinnati, Ohio.

So Bishop Armstrong became Coadjutor and succeeded Bishop Hart when he retired July 18, 1963, some two and a half years later. In the meantime Bishop Hart assigned new duties to his Coadjutor to prepare him to assume the task of Diocesan later, chiefly the oversight of men preparing for the ministry.

The Remaining Period of Bishop Hart's Administration

Bishop Hart, with the able assistance of a committee, had worked hard to build up the Fund for the Episcopate. The Fund was $115,338 in 1943; and at the time of Bishop Hart's retirement in 1963, twenty years later, the Endowment for the Episcopate was $738,907, with a market value of $1,143,914.

In 1960, Bishop Hart had suggested a Diocesan Survey, which was initiated in July, 1963 and conducted throughout the Diocese in 1964 and 1965.

During the twenty years that Bishop Hart had been Diocesan, about thirty missions and parochial chapels assumed parish status and were admitted into union with the Convention. About six new Churches were started. A number of Churches moved from old locations and erected new buildings in developing areas. The Communicant strength of the Diocese had increased from 75,000 in 1943 to 84,000 in 1963. There were at this time 195 parishes and missions and 30,000 pupils in Sunday Schools. The finances had practically doubled in this period, and the Diocese was giving a much larger share of its income both to missionary endeavors in the Diocese and to the work of the Church at large. An extermely large number of men entered the ministry during this period. Many large building projects were undertaken in the suburban and rural parishes during the latter part of Bishop Hart's administration. Churches were enlarged or rebuilt, parish houses were erected and many kinds of renovations were made. It has been estimated that over six million dollars was raised by parishes for building progress during this brief period.

A Period of Change

However, great change was in the making over these years in the City of Philadelphia and its immediate environs. People were moving out of the city; business concerns were erecting plants along the newly opened expressways; and the churches followed the exodus. Large churches in the city suddenly had smaller congregations while suburban churches were bursting with new life. The ministry in the city, while needed more than ever, was beset with complexities. It seemed easier

to run away than to try to solve the many problems besetting the urban church. The face of Center City was lifted, but other sections desperately needed renewal. Slums, poverty and racial tensions now characterized life in the City. How to minister to the new needs of people in the urban situation, both within and without the Church, was the biggest single problem which confronted the Diocese.

The retirement of Bishop Hart came on July 18, 1963, and he made his home with Mrs. Hart on the grounds of the Church Farm School at Glenlock. Since then he has done a great deal of travelling, and off and on he has been seen among us. Looking back we would say that he maintained the Diocese at a high degree of excellence. He was always held in great respect both within the Diocese and throughout the Church at large, and he continues to enjoy a warm place in the hearts of all who know him. He is honored and welcomed whenever he comes in our midst.

CHAPTER 13

THE SHORT TERM OF BISHOP ARMSTRONG

Bishop Armstrong as Diocesan

Rt. Rev. J. Gillespie Armstrong, S.T.D., Eleventh Bishop (1963-1964)

UPON the retirement of Bishop Hart, he was succeeded by Bishop Armstrong in July 1963. He endeavored immediately to grapple with the problems being faced in the city. The Hay Associates' Report, a report made by a firm of business consultants, brought in recommendations based upon a study made of the organizational structure of the Diocese. The firm of Day and Zimmerman, Inc., made a survey of the housing and administration needs of the Diocese. In accordance with their recommendations, resolutions were presented at a Convention in September, 1963, regarding the disposition of the present Church House; but the matter was passed back to the Standing Committee for further study, where it rested for some time.

Growing out of these various studies, several committees were appointed: A Committee on Research and Planning, and a Committee on Organization and Structure. As a result of their study and deliberation various recommendations were made and changes in the structure of the Diocese have resulted.

Bishop Andrew Y. Y. Tsu, retired Bishop of China, who has been residing in our midst, has been assisting with confirmations in the Diocese for several years. He left China after the Communist Revolution there and joined us shortly after his retirement.

Bishop Armstrong asked for a Coadjutor at an adjourned meeting of Convention September 9, 1963, and it was voted to have an election for that purpose on December 12, 1963.

The Election of Bishop DeWitt

The Rt. Rev. Robert Lionne DeWitt was elected Coadjutor on the sixth ballot at the Convention of December 12, 1963. There were 11 nominees. The outstanding candidates besides Bishop DeWitt were the Rev. C. Kilmer Myers of the Urban Center in Chicago and the Rev. James R. MacColl of St. Thomas', Whitemarsh. Bishop DeWitt at the time was Suffragan Bishop of Michigan. Upon his acceptance and the necessary approvals, he took office on April 1, 1964.

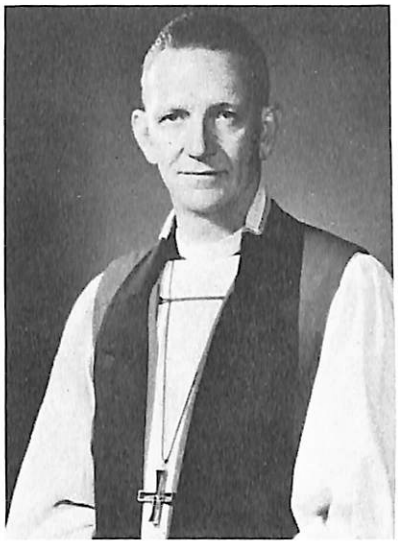
The Death of Bishop Armstrong

Three weeks after the arrival of Bishop DeWitt, the Diocese was greatly shocked by the sudden death of Bishop Armstrong on April 23, 1964. He was in his 63rd year. After appropriate services, his body was laid to rest in the Churchyard of the Redeemer, Bryn Mawr. He had been a Bishop for fourteen and a half years — eleven and a half years as Suffragan, two and one half years as Coadjutor, and less than one year as Diocesan. He had plans and ambitions for the welfare of the Diocese but no time to carry them out. Bishop Armstrong held a warm place in the hearts of many in the Diocese, and he was deeply missed. There were at this time 192 parishes and missions, 83,614 communicants and 29,137 pupils in the Sunday Schools.

CHAPTER 14

BISHOP DeWITT BECOMES DIOCESAN

Bishop DeWitt as Diocesan



Rt. Rev. Robert L. DeWitt, D.D.
Twelfth Bishop
(Became Diocesan April 23, 1964)

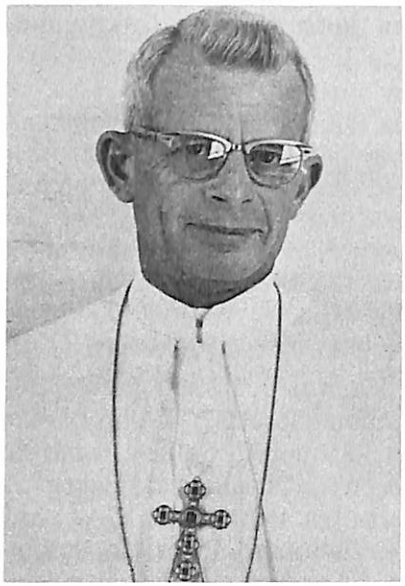
BISHOP DEWITT was suddenly called upon to take direct charge of the Diocese. He endeavored to carry out, as far as possible, the plans which he and Bishop Armstrong had discussed in the brief period of only three weeks of their association. Fortunately, he had the experience of being the Suffragan of the Diocese of Michigan, in which capacity he had served for more than three years previously.

He was born March 12, 1916, in Massachusetts. He graduated from Amherst College and the Episcopal Theological School in Cambridge. Ordained Deacon in June, 1940, and Priest in October, 1941, he served several parishes in Michigan and was rector of Christ Church, Cranbrook, Bloomfield Hills, Michigan, when he was elected Suffragan of that Diocese, October 27, 1960. When he came to Philadelphia, April 1, 1964, he was 48 years old.

In his first address to Convention, he stressed the idea of Mutual Responsibility and Interdependence and called attention to the self-study committee that had been appointed in the Diocese. Already the Diocesan Survey, arranged for by Bishop Hart was underway, to be completed in 1965. Many changes in the structure of the Diocese began to take place. The Rev. John D. McCarty, in charge of the survey, was pressed into service as the Archdeacon of the Diocese on September 1, 1965, in charge of missionary work.

All Saints Hospital in Chestnut Hill was given the go-ahead sign; and a campaign to raise $1,250,000 was undertaken in 1964, to erect a new building for the treatment of chronic diseases of the aged. A new minimum salary schedule for the clergy was adopted in 1965.

The Bishop announced that he was asking for the assistance of the Rt. Rev. Albert Ervine Swift, resigned Bishop of the Missionary District of Puerto Rico, as of August 1, 1965. Bishop Swift assisted with the Confirmations and Ordinations until January, 1967. Bishop Tsu also continued to assist in this same capacity. During this period, a system of Area Confirmations was set up. Bishop DeWitt reserved for himself parish visitations not necessarily related to Confirmations which would give him the opportunity to meet with people in parishes in a more personal way.



Rt. Rev. Albert Ervine Swift, S.T.D.
Assisting Bishop
(1965-1967)

Rt. Rev. Andrew Y. Y. Tsu, Ph.D.
Assisting Bishop
Since 1959

Bishop DeWitt concerned himself immediately and intensely with the racial problems that existed in the community, and he appointed two priests to minister in and to areas of tension, as his representatives. Some unrest prevailed in the Diocese, because of the many changes, and the thrusting of the Church into these areas of racial tensions, chiefly having to do with the Girard College episode, and newspaper publicity. Some of this unrest was due to misunderstanding, and efforts were made to bring about better communications.

In 1967, the office of Coordinator of the Diocese, recommended by the Hay Associates, was set up; and the Rev. John D. McCarty was appointed as Coordinator. The Rev. Robert M. Wainwright of Messiah Church, Gwynedd, replaced him as Archdeacon.

The Convocational system for the operation of mission work in the Diocese, instituted in 1885, was discontinued in 1967, being replaced by twelve Deaneries without direct responsibility for missions. In accordance with the new structure for the Diocese and the election of a new and smaller Diocesan Council, all formally organized departments were abolished in 1968. Several missions were closed in 1968, due in part to lack of funds. The *Church News,* a monthly publication started in 1912 was discontinued for a number of reasons, among which was inadequate funding.

History is concerned chiefly with the past. The present is too close to make an evaluation, except to say that the Diocese is alive and concerned as it has ever been. The healthy Diocese rests neither upon its past laurels nor its present attainments but builds for the generations yet to come.

There are today in the Diocese 178 parishes and missions, 83,000 communicants and 27,500 Church School pupils. During the last ten years there has been a decline in the number of churches and in church membership. Nearly all of the decreases have been in the city areas, which further emphasizes the shift of the church to the suburban communities. It is also to be noted that a number of church institutions and welfare agencies have either ceased to be directly Church-affiliated or have closed their buildings and are now being operated through central agencies. These developments are symptomatic of the great changes that are taking place in all metropolitan areas.

Racial Integration

Criticism has often been leveled at the Christian Church because of its slow pace of integration. In some ways such criticism may be deserved; however, we should point out that this Diocese does have a record of positive attitudes in race relations. Going over the list of parishes in changing neighborhoods, we find almost without exception that they are integrated in their congregations, Sunday Schools, choirs, and vestries. In several instances neighboring congregations of white and black have recently consolidated into a single, integrated parish. A survey of the churches in the Diocese would reveal that without any fanfare many congregations have sought to achieve a spirit of mutual understanding and openness in ministering to the various ethnic groups in their communities.

The Plight of the City Churches

Some interesting comparisons indicate the changes that have taken place in the last fifty years in city and suburban parishes. The statistics are from the Journals of 1916 and 1966.

Of the Philadelphia parishes in 1916:

St. Simeon's had 2,230 communicants and 770 in the Sunday School.

It now has 478 and 99.

The Saviour had 1,677 communicants and 560 in the Sunday School.

It now has 351 and 10.

Holy Apostles had 1,583 communicants and 809 in the Sunday School.

It now has disappeared from its location, and is carried on in name by the Church of Holy Apostles and the Mediator.

The big Sunday Schools were St. John's Free Church in Kensington, with 954 (it now has 45); St. Mark's, Frankford, with 806 (and it now has 220); Prince of Peace with 818 (it is now closed); and St. Luke's, Kensington, with 725 (it now has 80).

When we look at the suburban parishes in 1916:

Redeemer, Bryn Mawr, had 521 communicants and 163 in the Sunday School.

It now has 1,581 and 705.

St. Peter's, Glenside, had 74 communicants and 65 in the Sunday School.

It now has 1,050 and 704.

All Saints, Wynnewood, had 81 communicants and 66 in the Sunday School.

It now has 1,209 and 310.

Good Samaritan, Paoli, had 223 communicants and 126 in the Sunday School.

It now has 1,525 and 917.

St. David's, Radnor, had 83 communicants and 17 in the Sunday School.

It now has 1,159 and 660.

St. Thomas, Whitemarsh, had 288 communicants and 128 in the Sunday School.

It now has 981 and 585.

Messiah, Gwynedd, had 145 communicants and 93 in the Sunday School.

It now has 999 and 711.

The Negro Church of St. Thomas in West Philadelphia now has the largest communicant membership of 2,435 with a Sunday School of 483, which compares with 267 communicants and 120 pupils in 1916.

Since 1916, 48 Churches have been closed in Philadelphia. While 18 started between 1916 and 1934, only seven of these remain, and five of these were mergers of other churches that closed in downtown Philadelphia.

CHAPTER 15

INSTITUTIONS AND ORGANIZATIONS

The Institutions of the Diocese

IT would take considerable space to give a complete history of each of the institutions of the Diocese since their founding. What we have done here is simply to indicate when an institution started, what its purpose was, and whether it is still in existence.

We have, however provided a little more extensive outline for certain of the larger institutions still in existence, stressing the various changes of location that have taken place over the years. This gives a historical record for future reference.

The Episcopal Academy

Episcopal Academy, 1849
Locust and Juniper Sts.

This institution was established January 1, 1785, by the Rev. William White, first Bishop of Pennsylvania. A charter was granted in 1787. The Rev. John Andrews was chosen the first Principal of the Academy, serving for a short period until he became Provost of the University of Pennsylvania. Among the list of founders appear these prominent names: Robert Morris, Francis Hopkinson, Abraham Marcoe, Richard Peters, Dr. Gerardus Clarkson, Edward Shippen, Andrew Doz.

The reason for starting the School was related to some difficulty that Dr. White had with the College of Philadelphia. Dr. White and other prominent Episcopalians had always played a large part in the College affairs. But after the Revolutionary War, many Episcopalians were looked upon with disfavor because the Church had been the established Church of England. It seems that the

Presbyterians exercised some authority in having the State take over the College, and the charter of the College was forfeited in favor of a new institution known as the University of Pennsylvania. Dr. White and others were removed from the board of trustees. However, shortly thereafter it was declared that this action of the Assembly was unconstitutional, and the College was revived; but the University continued as a separate institution. Later a compromise was effected and the two institutions were united into one. It was during the period when the College had been taken over that Dr. White decided that he would start a kind of rival institution and the Academy was thus founded. So an injustice done to the College of Philadelphia gave birth to the Episcopal Academy.

The building first occupied by the Academy was on the east side of Fourth Street below Market. In 1788, a large building was erected on the south side of Chestnut Street, west of Seventh. This turned out to be too costly to operate, and it was sold, later to become a hotel. In 1791, the Academy was moved to Third and Pear Streets. In 1824, it was located on Locust Street above Ninth. For awhile the Academy languished until it was revived during the administration of Bishop Potter. In 1845, the Rev. George Emlen Hare, D.D., became headmaster, and a new handsome building was erected at Locust and Juniper Streets in 1849. It continued there, uniting with the Delancey School in 1914, under the Rev. Philip Steinmetz. It removed to its present site on City Line in Overbrook in 1921, where it has spacious grounds and a number of stately buildings, including a very modern chapel erected a few years ago. Its present headmaster is James H. McK. Quinn.

The Divinity School

This institution was the outgrowth of the Diocesan Training School, established by Bishop Potter in 1857, to educate young men for the ministry. The Rev. George Emlen Hare, D.D., was in charge, and the students were taught in the Episcopal Academy. In 1859, the Divinity School was formally organized and in 1862, finally incorporated. The class of 1865, were the first regular graduates after the incorporation. The building was then located at 39th and Walnut Streets and was in use for many years by the seminary. The Mission House for the training of missionaries from 1864 to 1870, located at 3518 Lancaster Avenue, transferred its students to the Divinity School when it closed.

In 1882, the Divinity School moved to 50th and Woodland Avenue, where a group of buildings were erected at a cost of $75,000. At that time, the Rev. Daniel R. Goodwin was the Dean; and the Rev. George Emlen Hare, D.D., was professor of Biblical Learning.

In 1918, it was decided to sell the buildings and ground on Wood-

Divinity School, 1865.
39th and Walnut Sts.

Divinity School, 1882
50th and Woodland Ave.

Rev. George C. Foley
Professor of Divinity School
Early 1900's

Professor Heffern and Dean Groton
In the early 1900's

land Avenue and move nearer the University of Pennsylvania. Ground was purchased at 42nd and Spruce Streets. In 1919, the School met in St. Andrew's Church, 8th and Spruce Streets, and the address of the School was listed at 901 Clinton Street. The School moved to its present site, 42nd and Spruce Streets, in 1922, when the first building, the William Bacon Stevens Library, was erected. The students were quartered in rooms on St. Mark's Square. A chapel followed and over the years many other buildings have been erected. The present dean is the Very Rev. Edward G. Harris, D.D.

The City Mission (Episcopal Community Services)

The Episcopal City Mission was organized May 1, 1870, under the leadership of Bishop Stevens. It was first located at 225 South 9th Street, and the Rev. Samuel Durborow was appointed as superintendent. He served until 1888. Its purpose was to establish mission churches in sections of the city where work was needed. It was also to minister in hospitals, prisons, asylums and homes. House to house visitations were made to the unchurched in poor sections of the city. It carried on a ministration to the needy of the city.

Rev. Samuel Durborow
First Superintendent,
City Mission
(1870-1888)

Rev. Herman L.
Duhring
Superintendent,
City Mission
(1889-1914)

Rev. H. Cresson
McHenry
General Secretary,
City Mission Rector,
St. John Evangelist,
Philadelphia
(1912-1946)

Missions thus established were in Franklinville, which became Christ Church, Franklinville; the Clay Mission for Colored persons at 12th and Vine Street; the French Mission, which became the Church of San Sauveur (closed 1954); the Chapel of Our Merciful Saviour at Norris and Camac Streets, which became the Church of the Annunciation; St. Barnabas Mission, which became St. Barnabas Church, Haddington; St. Mary's Street Mission for colored; and a German Mission at 225 S. 9th Street. It also took over the Free Church of St. John in Kensington, which had been established in 1864, but was having difficult times at this period.

There were six clergymen and six lay persons on the staff. The report to the Convention of 1872, the second year of its existence, indicates that 8,558 visits were made to the poor, 400 families had received aid, and tracts had been issued and distributed.

In 1876, a larger house at 411 Spruce Street was given for this work by Mr. and Mrs. Harry Ingersoll. It became the new center and was known as the House of Mercy. In this were the offices, a diet kitchen and a hospital for tubercular men on the upper floors. Other diet kitchens for sick poor were established in various parts of the city. A home for the aged and infirm was established at 618 S. Tenth Street.

In 1882, a bequest from the estate of Miss Mary Shields made possible more extensive work among consumptives. A hospital was built in 1886, at Chestnut Hill, known as the Home for Consumptives, later to be called All Saints Hospital. A new building there has just been erected in 1967, for the treatment of chronic diseases.

The James C. Smith Memorial Home for convalescents was opened at Oakbourne, near West Chester in 1894.

The offices of the City Mission were moved to Old St. Paul's Church, 225 S. 3rd Street in 1903, which location is the present address. The Rev. Herman L. Duhring became superintendent in 1889 and continued until 1914. He was assisted by the Rev. H. Cresson McHenry who was for many years general secretary. Dr. William H. Jefferys served for a period of time as superintendent as, also, did the Rev. James M. Collins. The present administrator is the Rev. James Arnold Purdie, who took charge in 1951.

The Seamen's Institute

The Floating Church, 1848

The Churchman's Missionary Association for Seamen in the port of Philadelphia was founded in 1847. The Floating Church of the Redeemer was built in 1848. It was a wooden church building mounted upon two old boats, and from its belfry floated a Church flag. Its first mooring place was at Delaware Avenue and Dock Street, later it was moored at Spruce Street on the river. It was sold in 1853, to St. John's Church in Camden and was destroyed by fire on Christmas Day, 1868.

A more permanent structure for work among seamen was erected at Swanson and Catherine Streets, built in 1857, and called the Church of the Redeemer. In 1878, another church with the same name was built at Front and Queen Streets. This mission was then known as the Seamen's Church Institute and it carried on a more institutional work.

In 1920, the work was moved to the old St. Alban's Hotel, located at 2nd and Walnut Streets; and in 1925, a fine five story modern building was erected at 211 Walnut Street. In 1957, the work was moved to 1222 Locust Street. The Rev. Percy Stockman was chaplain and superintendent from 1920 to 1956. The present director and chaplain is the Rev. James F. McElroy.

Rev. Percy R. Stockman, Superintendent for many years of Seaman's Institute.

The Episcopal Hospital

Soon after Bishop Potter became head of the Diocese he consulted with lay persons how he might better serve the needs of the city. This brought him in contact with Dr. Caspar Morris, an outstanding physician, who for a number of years had been desirous to start a hospital under religious auspices to serve the poor and destitute. At this time Philadelphia's two general hospitals were the Philadelphia General and The Pennsylvania. Kensington was becoming an industrial area, and there seemed to be a particular need for a hospital there. Various groups of interested persons met from time to time in the home of John Welsh. In 1851, the Hon. Joseph Reed Ingersoll proposed that an effort be made to erect a hospital to serve patients without distinction of creed, nationality or color, ministered to by the clergy of the Protestant Episcopal Church.

Inspired by a sermon of the Rev. Dr. William Bacon Stevens, then rector of St. Andrew's Church, the daughters of the late John and Elizabeth Leamy gave five acres of ground at Front Street and Lehigh Avenue, together with the family mansion, for the site of the hospital. The hospital opened in the mansion on December 11, 1852. Additional ground was purchased covering two city blocks.

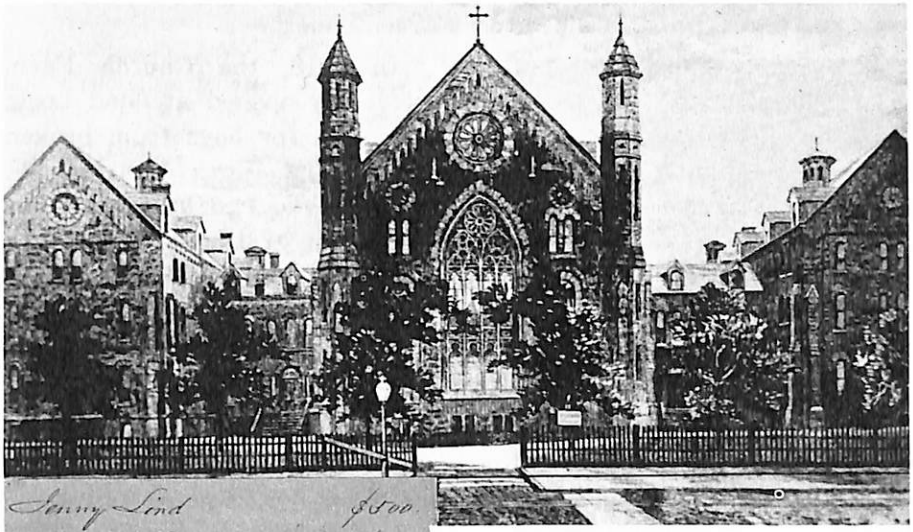
The corner stone of the first building was laid on May 24, 1860, by Bishop Potter. The hospital opened July 31, 1862, and was first used to minister to the sick and wounded soldiers of the Civil War. A memorial chapel was opened the same year. Contributions were received from many sources. Miss Hollingsworth gave $10,000 for the erection of the memorial chapel, and Miss Wilhelmina Smith gave a similar amount for the endowment of a chaplaincy. Among the many gifts, appears one from the famous Swedish singer, Jenny Lind.

It is interesting to note that private patients in the hospital in 1853, paid $2.50 per week, and the founders were proud of the low rate charged persons who could afford to pay. Actually the price

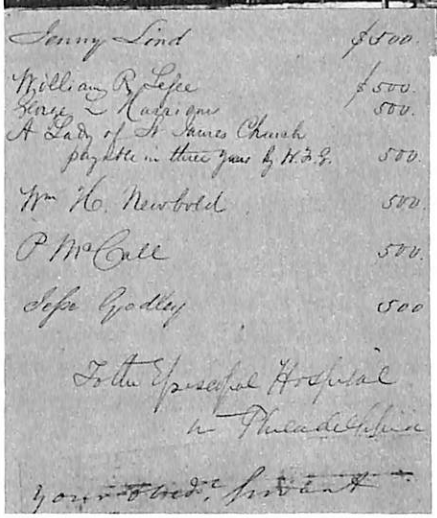
covered only food; medical and nursing care was free. About half of the patients were charity cases. For many years the annual Thanksgiving collection in Episcopal churches went to the Hospital.

Leamy Mansion — first building of Episcopal Hospital, 1852

Casper Morris, M.D. Founder, Episcopal Hospital



Episcopal Hospital, 1875



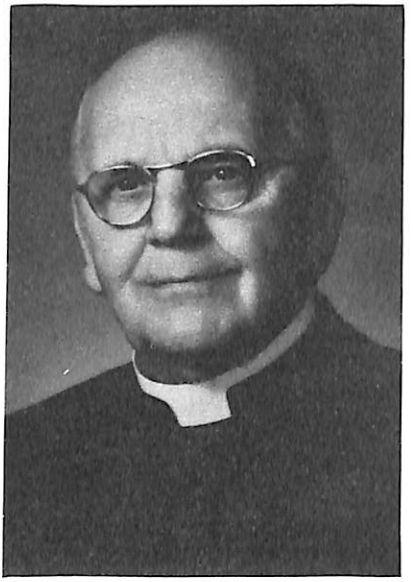
Jenny Lind $500.
William R. Lefee $500.
George L. Harrison 500.
A Lady of St James Church payable in three years by H.F.G. 500.
Wm H. Newbold 500.
P McCall 500.
Jesse Godley 500
To the Episcopal Hospital
in Philadelphia
your obedt. servant

Bishop Potter's record of gifts to Hospital. Notice Jenny Lind's name, $500.

A wing was added in 1875, and the Mission building erected in 1883. The Harrison Memorial House was erected in 1891. The Ingersoll Building was given in 1894, and various other bequests and memorials made possible additions and improvements, which showed what the people of the Diocese could do when the need was made known.

The hospital continued to grow over the years, with other new buildings and the installation of modern equipment being added, under an outstanding Board of Management. An Outpatient Building was erected in 1929, and the ten story Tower Building in 1933. The Potter-Morris building replaced the Harrison building in 1966. In 1950, the charter was changed to make the hospital non-sectarian, qualifying it for state aid. As a matter of fact, it had always been non-sectarian. The chaplain, however, has always been a clergyman of the Episcopal Church and the Thanksgiving offering is now designated for his support.

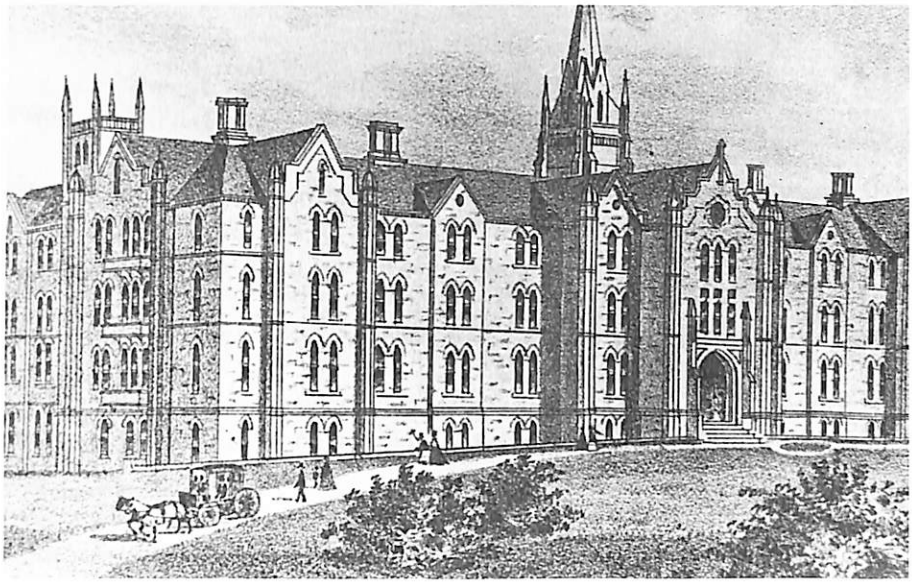
The Church Farm School



Rev. Charles W. Shreiner
Founder, Church Farm School
(1918-1964)

In 1918, the Church Farm School was opened at Glen Lock, near Paoli, for boys from broken homes. The Rev. Charles W. Shreiner, who had been rector of the Church of the Atonement in West Philadelphia from 1911 to 1918, conceived the idea of a home and school where boys deprived of one parent might be given a home with sound academic training and guidance that would fit them for college or useful living. A run-down farm of 125 acres with some old buildings was purchased. It started with fifteen boys.

After fifty years there are now sixty buildings and 1,700 acres of farm land, with an attendance of about 150 boys. Besides an academic training, the boys learn many skills on this expansive site. A fine chapel in memory of the Rev. William R. Turner and his wife is a prominent part of the complex. Dr. Shreiner died in 1964, at the age of 82 years, and was succeeded by his son, Charles W. Shreiner, Jr., who is the present headmaster.



Christ Church Hospital, founded in 1772 by Dr. John Kearsley, eminent physician, warden of Christ Church, architect of the reconstructed building in 1744, and of the State House (Independence Hall) in 1732.

Dates of the Founding of Institutions and Commissions of the Diocese

1769	*Corporation for the Relief of Widows and Children of the Clergy.*
1772	*Christ Church Hospital.*
1785	*Episcopal Academy.*
1788	*Fund for the Episcopate — beginning with the bequest of Andrew Doz.*
1810	*Episcopal Tract Society.*
1812	*The Advancement Society.*
1814	*First Episcopal Sunday School (St. John's, Northern Liberties).*
1816	*Sunday School at Christ Church.*
1816	*Missionary Society of Philadelphia.*
1822	*Episcopal Female Tract Society.*
1833	*Bishop White Prayer Book Society.*
1834	*Female Prayer Book Society.*
1840	*Bishop White Parish Library Society.*
1841	*Christmas Fund for Disabled Clergy.*

1847 *The Floating Church (later, Seaman's Church Institute).*

1852 *Episcopal Hospital.*

1857 *Association for Work among the Jews. Jewish-Christian Synagogue, 1916, at the Church of the Advent. Closed in 1942.*

1857 *Church Home for Children (Building closed in 1960, work carried on by Children's Center of the Episcopal Church).*

1859 *Work Among the Deaf. Commission appointed 1880. All Souls Church, 1888.*

1859 *Diocesan Board of Missions (later, Department of Missions).*

1861 *Burd Orphan Asylum, 63rd and Market Streets. Closed in 1930's and became Burd School, at 42nd and Baltimore. Now called Hart House and leased to Children's Center of the Episcopal Church.*

1861 *Chestnut Hill Academy, not Church related after 1925.*

1862 *Evangelical Education Society.*

1864 *Mission House, 36th St. and Lancaster Avenue, Training School for Foreign Missionaries, combined with Divinity School.*

1865 *Parochial History Committee.*

1865 *Lehigh University, not Church related after 1898.*

1866 *Lincoln Institute for Orphaned Boys, located later at Stafford near Wayne, and became Indian School for Girls, moved to Ponemal 1886.*

1866 *Bishop Potter House for Deaconesses at the Episcopal Hospital.*

1866 *Potter Hall (Andalusia College).*

1867 *Indian Hope Committee.*

1868 *Registrar of the Diocese.*

1869 *Sunday School Association of the Protestant Episcopal Church.*

1870 *The City Mission, now known as Episcopal Community Services.*

1872 *Church Dispensary of Southwark, housed at St. Martha's in 1915, dissolved in 1960.*

1872 *The Clerical Brotherhood.*

1873 *Hospital of the Good Shepherd, Radnor, dissolved in 1921.*

1874 *The Woman's Auxiliary, now known as Episcopal Church Women.*

ELWOOD WORCESTER, of St. Stephen's, a famous preacher who inaugurated the Emmanuel Movement (spiritual healing) in Boston.

SNYDER B. SIMES, beloved rector of Gloria Dei for fifty years.

DANIEL R. GOODWIN, well known dean of the Divinity School for many years.

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EDGAR COPE, who developed St. Simeon's Church on Lehigh Avenue from a mission in a stable into one of the largest parishes in the city and who was widely active in the affairs of the Diocese.

WILLIAM B. BODINE, much beloved rector of the Church of the Saviour when it was one of the most prominent Churches in the city.

HERMAN L. DUHRING, superintendent of the City Mission, not the handsomest but one of the most warm-hearted and friendly of men known by every businessman in center city and seen everywhere, a great humanitarian.

WOOLSEY HODGE, picturesque with his large white flowing beard, the rector of the Ascension, on many committees and in everything, a historian, too.

THE RITCHIE BROTHERS, Robert and Edward, served St. James the Less for 54 years (Robert from 1870 to 1907, Edward 1907 to 1924). Robert was on Standing Committee.

HENRI HUFF and CHARLES FULFORTH, secretary and assistant secretary of Convention, active all around the Diocese. (Who will ever forget that peculiar voice of Charlie when he read reports to Convention?)

S. F. HOTCHKIN (He had a first name, but we have never seen it printed). Registrar and Historian, rector of St. Luke's church at Bustleton, writer of many books about the Diocese, the city and country hereabouts; he knew everything, and his name appears on thousands of documents in the archives.

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1873 *Hospital of the Good Shepherd, Radnor, dissolved in 1921.*

1874 *The Woman's Auxiliary, now known as Episcopal Church Women.*

1957 *Chapter House at the Cathedral.*

1960 *Children's Center of the Episcopal Church organized, with component agencies of Sheltering Arms, Church Home for Children and Children's Services of the Episcopal Community Services.*

1961 *Committee on Ecumenical Relations appointed.*

CHAPTER 16

FAMOUS LEADERS OF THE DIOCESE

Well Known Clergymen in the Diocese

TO make a list of well known clergymen who have served in the Diocese over a period of 180 years is a dangerous thing to do — first, because there are so many of them; and, second, because every clergyman considers himself as having some reputation. Some criterion or basis of selection has to be established, and one can only follow his own best judgment. Some names will forever live in our memory. Others are only names which we note in looking through *Diocesan Journals*. Naturally, we must exclude living persons because they have not gone down in history, and who knows what they may still do. Some of the very early pioneers we have already referred to.

BENJAMIN ALLEN of Old St. Paul's Church seemed to be an unique character, very missionary minded, a writer of many pamphlets, serving as a director of the public schools for a number of years.

WILLIAM A. MUHLENBERG, a convert to the Church, a protege of Bishop White interested in music, social service, and eventually the founder of St. Luke's Hospital in New York.

BIRD WILSON, another of White's young followers, eventually to become a well known professor at General Theological Seminary. He was the son of James Wilson, a signer of the Declaration of Independence.

SLATOR CLAY and his equally famous son JEHU CLAY of the late 1700's and early 1800's, both Episcopal Clergymen, they seem to have officiated a great deal for the Swedes.

NICHOLAS COLIN, another Swedish minister of the early days.

BENJAMIN DORR, a rector of Christ Church who was meticulous in keeping the historical records of the early days.

1903 *Society for Promotion of Work Among the Blind, taken over by Episcopal Community Services in 1925.*

1903 *Leamy Home at Mt. Airy.*

1907 *Church Training and Deaconess House at 708 Spruce Street, moved to St. Mary's House in West Philadelphia in 1938, closed in 1952.*

1912 *The Church News, discontinued in 1968.*

1912 *The Diocesan Altar Guild.*

1912 *The Inasmuch Mission, closed around 1920, as a mission.*

1913 *St. Anna's Home for Aged Women.*

1915 *Church Mission of Help, merged with Bethesda Home in 1951, now Youth Service Inc.*

1915 *The Stonemen's Fellowship, disbanded in 1919.*

1916 *The Churchwoman's Club. Incorporated in 1941.*

1918 *The Church Farm School.*

1918 *St. Agnes House in Kensington, closed.*

1919 *Formation of the Executive Council, with Departments of Missions, Christian Education, Christian Social Relations, etc., revised 1968.*

1920 *The Cooperative Shop.*

1921 *The Church House moved to 202 W. Rittenhouse Square.*

1922 *Divinity School moved to 42nd and Spruce Streets.*

1922 *St. John's Settlement, formerly St. John's Neighborhood House.*

1923 *The Young People's Fellowship*

1925 *Work among the Blind, at Episcopal Community Services.*

1927 *The Cathedral at Roxborough.*

1928 *Valley Forge Military Academy. Property of St. Luke's Academy taken over in 1929, in Wayne.*

1928 *The Church Foundation organized.*

1932 *The Elizabeth Price Martin League for Service in Hospitals.*

1937 *Work Among the Hard of Hearing at St. Stephen's Church.*

1942 *Corporation for Christian Work in Educational Institutions.*

1946 *The Rectory Club.*

1953 *Druim Moir, home for aged clergymen in Chestnut Hill.*

1952 *Training of Deaconesses and Church Workers now carried on through Windham House in New York.*

1954 *Denbigh Conference Center.*

ELWOOD WORCESTER, of St. Stephen's, a famous preacher who inaugurated the Emmanuel Movement (spiritual healing) in Boston.

SNYDER B. SIMES, beloved rector of Gloria Dei for fifty years.

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CALEB HOPKINS, whose name keeps bobbing up all the time, serving outposts, establishing new churches, from 1796 to 1824.

STEPHEN TYNG, of St. Paul's and his equally famous son DUDLEY TYNG of the old Epiphany Church, made a deep impression on the city and the Church.

GEORGE BOYD, who was at St. John's, Northern Liberties, a starter of the missionary Society in 1816, an advocate of the free church system, apparently a firebrand.

JACOB MORGAN DAVIS, one of the first missionaries of the Advancement Society, later rector of St. Matthews, Francisville, from 1836 to 1844.

GEORGE EMLEN HARE, for many years rector of St. Matthew's, from 1844 to 1862, a scholar, a preacher, a missionary, and the initiator of the Divinity School where he taught for many years; also, father of the famous William Hobart Hare, missionary to the Indians of South Dakota.

HENRY S. SPACKMAN, an illustrious young politician and legislator, turned minister in 1846, to whom is given the credit of starting St. Clement's Church.

JAMES MONTGOMERY, the esteemed first rector of St. Stephen's, Philadelphia, who married the granddaughter of Bishop White.

LEVI BULL, an outstanding figure at Conventions in the early 1800, for 50 years labored in Chester County in the parishes of Warwick, Honey Brook, Churchtown, Morgantown and Morlatton; a wonderful preacher and missionary, deeply loved.

JOHN A. CHILDS, a well known secretary to Bishop around 1865.

JOHN RODNEY, a well remembered rector of St. Luke's, Germantown.

JAMES WILTBANK, another rector of St. Matthew's around 1825; scholar and professor at the University.

GREGORY T. BEDELL, famous rector of St. Andrew's, father of Bishop Bedell.

WILLIAM SUDDARDS, a great preacher for many years at Grace Church, Philadelphia; he converted many Quakers to the Church.

HENRY J. MORTON, the beloved rector of St. James for fifty years, president of the Standing Committee.

SAMUEL E. APPLETON, rector of the Mediator, 19th and Lombard for many years.

JOHN ANDREW HARRIS, highly respected rector of St. Paul's, Chestnut Hill.

JAMES HAUGHTON, well known rector of Redeemer, Bryn Mawr.

GEORGE C. FOLEY, the "grand old man" of the Divinity School, who left a deep impression upon a whole generation of clergymen; a leader in the whole Church.

JAMES A. MONTGOMERY, a great Semitic scholar of the Divinity School and the University of Pennsylvania, a descendant of Bishop White.

LUCIEN M. ROBINSON, professor of Liturgics and Canon Law at the Divinity School, Custodian of the Prayer Book.

JAMES B. HALSEY, the son of William Frederick Halsey of St. David's, Radnor; rector of St. Timothy's, Roxborough; active in the Diocese; father of FRED HALSEY.

NORMAN V. LEVIS, rector of the Incarnation for many years, dean of Convocation of North Philadelphia.

WILLIAM HERBERT BURK, the builder of Washington Memorial Chapel, Valley Forge.

LOUIS C. WASHBURN, well known rector of Old Christ Church, leader in the Diocese.

LLEWELLYN CALEY, prominent rector for many years, leader in Convention, and promoter of religious education in the early 1900's.

ARTHUR WARNER, Secretary of the Divinity School for many years, head of the Prayer Book Society, great friend of the clergy.

ALLEN R. VAN METER, rector of All Saints, Torresdale, and of Calvary, Germantown; Executive Secretary of the Diocese.

FLOYD W. TOMKINS, well-known rector of Holy Trinity for many years.

CARL E. GRAMMER, evangelical rector of St. Stephen's, Philadelphia; a social minded distributor of the peace.

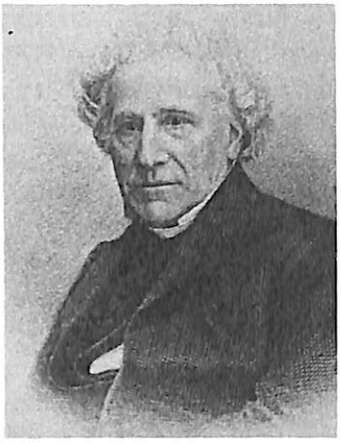
ROBERT JOHNSON, distinguished rector of the Church of the Saviour.

HENRY LAIRD PHILLIPS, highly respected Archdeacon for Work Among the Colored in 1913; founder of many Churches; died at the age of 100 years in 1947.

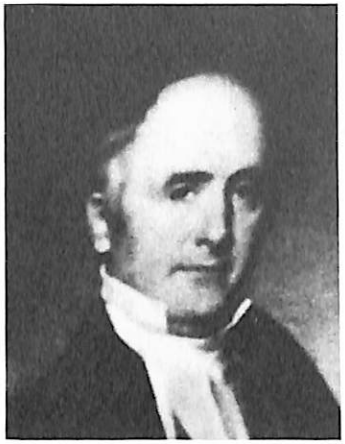
JAMES MARTIN NIBLO, rector of St. John's, Norristown, for many years; Canon-Residentiary of the Cathedral; member of the Standing Committee; Deputy to General Convention; and chairman of many Committees.

H. CRESSON MCHENRY, General Secretary of the City Mission for many years, instrumental in reviving churches in various sections of the city.

CHARLES BRATTEN DUBELL, rector of St. Simeon's Church, a man with a host of friends throughout the city.

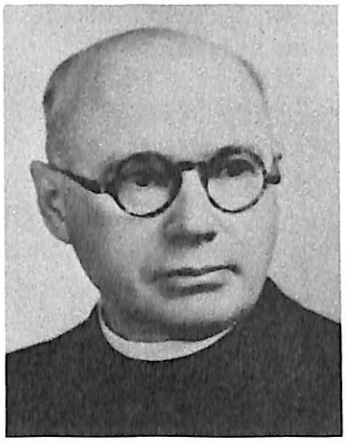


Rev. William Augustus Muhlenberg Assistant to Bishop White Founder, St. Luke's Hospital, New York



Rev. Levi Bull In charge of several Churches in Chester Co. in early 1800's

Rev. Richard Morris Secretary of the Diocese (1918-1942)



Rev. George Copeland Editor, Church News

Last picture of two cronies before their recent death John Hart . . . John Bomberger

William Tilghman
Chief Justice of U.S.
Member of Christ Church

Tench Coxe
On Committee to prepare the
First Prayer Book 1789

Francis Hopkinson
Signer of Declaration of
Independence
Secretary of Convention 1789

Robert Morris
Signer of Declaration of
Independence
Member of Christ Church

Horace Binney
Famous Lawyer and Warden
of Christ Church

DAVID M. STEELE, the brilliant and outspoken rector of St. Luke and the Epiphany, whose name appeared frequently on controversial subjects in the newspapers.

EDWARD M. JEFFERYS, another of the distinguished rectors of Old St. Peter's.

GEORGE G. BARTLETT, Dean of the Divinity School, 1915 to 1937; well remembered by many living clergy today.

GILBERT PEMBER, rector of St. Michael's Church in Germantown, and a member of many Diocesan Committees.

JOHN MOCKRIDGE, rector of St. James, delegate to General Convention, and an active participant in Convention and Diocesan affairs.

HENRY MEDARY, the rector of the Advocate for many years, Master of Ceremonies at all great Diocesan Services.

RICHARD MORRIS, formidable Secretary of the Bishop and the Diocese for many years whose "bark was worse than his bite," as Mr. Church House who kept the records and prodded the clergy.

PHILIP J. STEINMETZ, of St. Paul's, Elkins Park, a great preacher and an after-dinner speaker much in demand.

GEORGE COPELAND, the rather shy rector of St. Peter's, Weldon, whose stimulating brain poured forth ideas that people remembered long after, and who made the *Church News* a scholarly monthly.

FRANCIS HARTSHORNE, a lawyer turned priest, the Executive Vice-President of the Church Foundation for many years, the Canonist of the Diocese who spoke at every convention and never passed a canon without telling a joke.

WALTER MATOS, of Swarthmore, a scientist in our midst who studied the stars in his rectory, the man responsible for propounding the "Mathematical Quota" which has plagued vestries ever since.

ROBERT NORWOOD, a "Star Preacher" of all time in the Diocese, rector of St. Paul's Church, Overbrook in the 1920's.

JOSEPH FORT NEWTON, the succeeding rector of St. Paul's, Overbrook; later, preacher at St. James; finally, rector of St. Luke and the Epiphany; a great preacher, and a prolific writer.

CHARLES TUKE, rector of St. John's, Lansdowne; served on many committees with a clear penetrating mind and a kindly manner; remembered by many clergy who came before him to take examinations.

FRANKLIN JOINER, beloved rector of St. Clements, chairman of the Standing Committee for many years.

CHARLES SHREINER, the remarkable man who conceived and carried out his dream of the Church Farm School; Dean of the Convocation of Chester for many years; a fund raiser not easily equalled

ROBERT MORRIS, signer of the Declaration of Independence; a financier of the Revolution, married Bishop White's daughter.

DAVID HALL, associate of Franklin in his printing firm (later the firm of Hall and Sellers), printers of the First Prayer Book of 1789.

JOHN P. GILPIN, of St. Thomas,' Whitemarsh, and All Saints, Torresdale.

JOHN CLAXTON, of St. Paul's Church.

JOHN PENN, Proprietary of Pennsylvania, member of St. Peter's, Church.

DR. WILLIAM SHIPPEN, famous professor of anatomy at the University.

DR. ROBERT SHANNON, of St. James, Perkiomen.

DR. THOMAS CADWALADER, a well known physician and member of Provincial Council.

GENERAL JOHN CADWALADER, Revolutionary leader.

COL. THOMAS BULL, of Chester County, an officer in the Continental Army.

HON. WILLIAM TILGHMAN, Christ Church, Chief Justice of the United States.

HON. JAMES MILNOR, of St. James Church, Deputy to General Convention.

JOSEPH SWIFT, ESQ., Christ Church, Alderman of Philadelphia.

THOMAS ARMATT of St. Luke's Germantown, renowned founder of this Church.

JOHN REED, St. James Church, an early vestryman of this parish and active worker in the Diocese.

THOMAS WHITE, son of Bishop White, active in Church for many years.

JOSEPH INGERSOLL, a family name appearing in early Philadelphia history, connected with St. Mark's, Mantua around 1825.

DR. CASPAR MORRIS, a famous physician, connected with St. James, active in the Diocese, one of the founders of Episcopal Hospital.

JAY COOKE, of St. Paul's, well-known as a financier of the Civil War.

WILLIAM OVERINGTON, of Trinity Oxford, Delegate to Convention for many years.

GEORGE C. THOMAS, famous philanthropist and Churchman, connected with Holy Apostles' Church, builder of several churches, treasurer of the Board of Missions, active in affairs of Diocese.

LEWIS H. REDNER, especially known as the composer of tune "St.

for both his school and the Diocese; a man with a host of friends who never forgot your scrapple.

Note: The above are only some of the men who made a deep impression on the Diocese in one way or another and who will live in the memory of generations to come.

Outstanding Men of the Diocese

When we look at the early Conventions, after the Revolutionary War, we find as delegates these famous persons:

DR. GERARDUS CLARKSON, warden of St. Peter's, the city's outstanding Physician.

JOHN CHALONER, also of St. Peter's.

FRANCIS HOPKINSON, of Christ Church, secretary of Convention, a signer of the Declaration of Independence, a Judge of the District Court, author of "Battle of Kegs"; his son wrote "Hail Columbia."

SAMUEL POWEL, of Christ Church and St. Peter's, Mayor of Philadelphia in the late 1700's.

JAMES WILSON, Signer of the Declaration, Judge of Supreme Court, friend of White.

LAMBERT WILMER, of St. Paul's Church.

PLUNKET FLEESON, of St. Paul's Church, Judge of Common Pleas Court.

WILLIAM POLLARD, of Christ Church, officer of the City Troop.

MATTHEW CLARKSON, of Christ Church, Mayor of Philadelphia in early 1800's.

JASPER YEATES, ESQ., of St. Paul's, Chester; one of the founders of this church; instrumental in starting Christ Church, Philadelphia.

EDWARD SHIPPEN, ESQ., Chief Justice of the State.

ANDREW DOZ, of St. Paul's Church, founder of the Fund for the Episcopate.

TENCH COXE, of the Committee on the Prayer Book of 1789, outstanding citizen of Philadelphia.

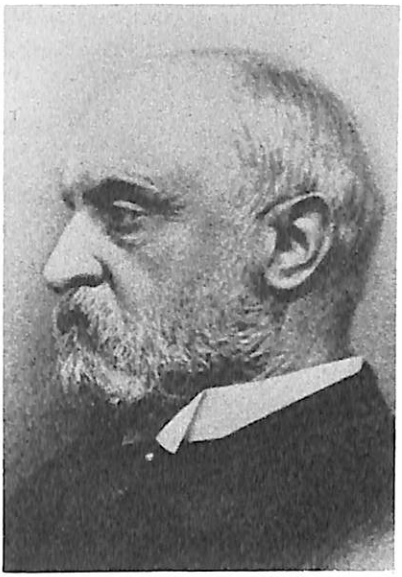
HON. JAMES READ, of St. Mary's, Reading, 1784; a judge and Assemblyman; attended Convention of 1784.

RICHARD WILLING, of St. David's, Radnor.

RICHARD PETERS, ESQ., of the First Battalion of the City.

DR. JOHN KEARSLEY, eminent physician; founder and donor of Christ Church Hospital; warden of Christ Church; architect of the reconstructed building in 1744, and of the State House (Independence Hall) in 1732.

Edward H. Bonsall
Member, Standing Committee
From St. Matthew's, Phila.



George C. Thomas
Famous Churchman and philanthropist

George Wharton Pepper
Member of St. Mark's Church;
U.S. Senator 1922-27; Deputy to General Convention for many years.

Clinton Rogers Woodruff
Chairman,
Christian Social Relations

Louis" for Phillips Brooks' "O Little Town of Bethlehem"; vestryman of Holy Apostles, active in affairs of Diocese.

THOMAS ROBINS, of St. Andrew's Church, member of Standing Committee for many years, on many committees.

EWING L. MILLER, Treasurer of Diocese in the early 1900's — a familiar figure in Church House.

FRANKLIN SPENCER EDMONDS, of St. Matthew's Church, well known lawyer, active in the Diocese on many committees.

HORACE BINNEY, ESQ., a well known lawyer, Warden of Christ Church, 1827-1841.

FRANCIS A. LEWIS, of St. James the Less, a delegate to General Convention, member of many committees, frequent speaker at Convention.

W. W. FRAZIER, of St. Peter's Church, on many committees, builder of several churches in mission field and in the Diocese.

JOHN BOHLEN, of Holy Trinity, active in the Diocese.

CHARLES BIDDLE, delegate from All Saints Torresdale, member of the Standing Committee.

WILLIAM DRAYTON, St. Thomas, Whitemarsh; Delegate to General Convention around 1916.

HAROLD GOODWIN, from Marcus Hook, a vocal member of Convention.

W. W. MONTGOMERY, of Christ Church, member of the Standing Committee.

ROLAND MORRIS, from St. Stephen's, nationally known Ambassador to Japan, Chancellor of Diocese, of a famous family.

EDWARD H. BONSALL, of St. Matthews, well known financier, member Standing Committee.

GEORGE B. HAWKES, delegate from Incarnation, a familiar figure at Convention.

SAMUEL L. HOUSTON, St. Martin-in-the-Fields, of a well known Philadelphia family, member of Standing Committee, deputy to General Convention.

GEORGE WHARTON PEPPER, from St. Mark's, Philadelphia; famous lawyer, senator and a deputy to General Convention.

THOMAS S. GATES, St. Martin-in-the-Fields, President of the University of Pennsylvania, chairman of committee hosting General Convention in 1946.

OWEN J. ROBERTS, member of the Supreme Court, United States; first Lay President of the House of Deputies, General Convention 1946.

Catherine C. Biddle
Founder of Hospital Mission (1863)

Mrs. George Woodward
Leader in Woman's Auxiliary and Convocation, from St. Martin-in-the-Fields, Chestnut Hill

Mrs. Lea Hill
Active in Women's Work

GEORGE W. JACOBS, delegate from Holy Apostles, well known Philadelphian, interested in Sunday Schools, publisher of lesson materials.

CLINTON ROGERS WOODRUFF, from St. Clement's, Director, Welfare Department of City of Philadelphia; chairman of the Department of Social Service for many years.

WILLIAM IVES RUTTER, JR., of St. Mary's Hamilton Village, secretary of the Church Historical Society, from a family interested in the history of the Church.

FREAS B. SNYDER, from St. John's Lansdowne, interested in the property of the Diocese and Convocations.

WILLIAM H. DUBARRY, from Holy Trinity, secretary of the Standing Committee for many years.

ROBERT T. MCCRACKEN, delegate from St. Peter's, Germantown; deputy to General Convention; Chancellor of Diocese.

ARTHUR V. MORTON, delegate from St. Luke & Epiphany, Treasurer of the Diocese for several years.

RONALD J. MCCARTHY, delegate from St. Andrew's Chapel, burser of the Divinity School, chairman of Property Committee of Diocese.

CLARENCE M. BROWN, chairman of the Fund for the Episcopate for several years, interested in many social agencies.

Outstanding Laywomen of the Diocese

MRS. PAULINE HENRY, wife of Dr. Henry; she built two churches in the Diocese — St. Luke's, Bustleton, and St. Michael's, West Philadelphia (now Calvary); also said to be the founder of Germantown Hospital.

MRS. WILLIAM WELSH, of Frankford; started and erected St. Paul's Church, Aramingo, in memory of her husband.

THE MISSES ELIZABETH and CATHERINE BIDDLE, who started and carried on the work of St. Barnabas and St. Nathanael's, Kensington; from almost the beginning they managed the Episcopal Hospital Mission; helped start St. Luke's, Kensington.

MRS. ELIZA H. BURD, of St. Stephen's Church, founded the Burd Asylum for orphaned girls.

MISS MARY COLES, a worker in the Diocese for many years, connected with Holy Trinity, founded home for young women on Clinton Street.

MRS. JOHN LUCAS, organizer of many institutions in the city

connected with the Diocese. This is more than ten per cent of all the past and present bishops of the American Church.

A list of bishops who were rectors of parishes when elected follows:

M. A. DeWolfe Howe, Bishop of Central Pennsylvania, rector of St. Luke's, Philadelphia.

Thomas A. Jaggar, Bishop of Southern Ohio, rector of Holy Trinity, Philadelphia.

William McVicker, Bishop of Rhode Island, rector of Holy Trinity, Philadelphia.

William H. DeLancey, Bishop of Western New York, rector of St. Peter's, Philadelphia.

William H. Odenheimer, Bishop of New Jersey, rector of St. Peter's, Philadelphia.

Thomas F. Davies, Bishop of Michigan, rector of St. Peter's, Philadelphia.

Richard H. Nelson, Bishop of Albany, rector of St. Peter's, Phila.

Benjamin Wistar Morris, Bishop of Oregon, rector of St. Luke's, Germantown.

William Ford Nichols, Bishop of California rector of St. James, Philadelphia.

George Herbert Kinsolving, Bishop of Texas, rector of Epiphany, Philadelphia.

Isaac Lea Nicholson, Bishop of Milwaukee, rector of St. Mark's, Philadelphia.

Charles S. Olmstead, Bishop of Colorado, rector of St. Asaph's, Bala Cynwyd.

William T. Capers, Bishop of West Texas, rector of Holy Apostles, Philadelphia.

Nathaniel Thomas, Bishop of Wyoming, rector of Holy Apostles, Philadelphia.

Samuel B. Booth, Bishop of Vermont, in charge of Country Center Mission.

Malcolm E. Peabody, Bishop of Central New York, rector of St. Paul's, Chestnut Hill.

Wallace E. Conkling, Bishop of Chicago, rector of St. Luke's, Germantown.

A list of bishops who have served parishes here at one time follows:

John Henry Hobart, Bishop of New York, served at various places in Pennsylvania.

around the late 1800's, especially noted for work among the Chinese and the Children's Hospital.

MRS. GEORGE WOODWARD, member of the Houston family, an active worker in the Woman's Auxiliary and at Convocations; donor to many causes.

MISS LAURA BELL, of St. Stephen's; an active worker, generous in all good works.

MRS. RITA PACKARD, leader for many years in women's work.

MRS. LEA HILL, wife of the Rev. John Hill, an outstanding worker in the Auxiliary, said to be the first woman to address General Convention, a member of the National Council.

MRS. CHARLES BIDDLE, of Andalusia, interested for many years in the Indian Hope Committee.

MISS JULIA SINKLER, an outstanding worker in the Woman's Auxiliary.

MRS. JOHN LOMAN, well remembered as a worker in Christian Education.

MISS HELEN WASHBURN, daughter of the Rev. Dr. Washburn, worker in Christian Education.

MRS. EMILY INGERSOLL, a leader for many years in the Woman's Auxiliary and in Christian Education.

MISS RUTH KITCHEN, of Holy Trinity Church, interested in missionary work and Christian Education.

MRS. ALLISON SCOTT, a leader in woman's work for many years.

MRS. W. W. MONTGOMERY, interested in college work and conferences.

MRS. ELIZABETH PRICE MARTIN, wife of Judge Martin, for many years a leader in the Auxiliary; the Elizabeth Price Martin League for Service was named in her honor in 1932.

CHAPTER 17

PENNSYLVANIA, MOTHER OF BISHOPS

BESIDES the bishops of the Diocese, of which there have been seventeen including assistants, there have been a host of bishops of the Church at large who have been elected to that high honor while they were rectors of parishes in the Diocese. Other bishops have at one time or another been connected with parishes here. Over the years there have been almost 70 Bishops who have been in some way

HARVEY D. BUTTERFIELD, Bishop of Vermont, at Christ, Media, and St. Luke's, Germantown.

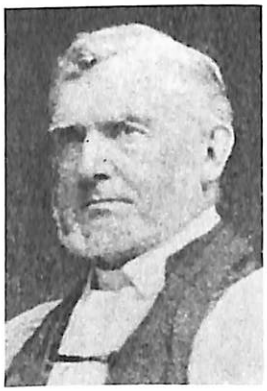
JOHN VAN DER HORST, Bishop of Tennessee, at Good Shepherd, Germantown.

CEDRIC E. MILLS, Bishop of Virgin Islands, at Ascension, West Chester.

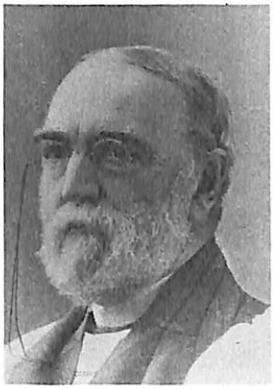
A list of other bishops who grew up or lived at some time in Pennsylvania follows:

WILLIAM F. CREIGHTON, Bishop of Washington; JAMES DEWOLF PERRY, Bishop of Rhode Island; EDWARD M. CROSS, Bishop of Spokane; J. BROOKE MOSLEY, Bishop of Delaware.

BISHOPS ELECTED WHILE IN THE DIOCESE



M. A. DeWolfe Howe (1871)



Thomas A. Jaggar (1875)

William N. McVicker (1898)

William H. DeLancey (1839)

JACKSON KEMPER, Bishop of Wisconsin, a worker in the Diocese.

BENJAMIN B. SMITH, Bishop of Kentucky, at Grace Church, Phila.

LEVI S. IVES, Bishop of North Carolina, at Trinity, Southwark, Philadelphia.

SAMUEL A. MCCOSKRY, Bishop of Michigan, at St. Paul's, Phila.

THOMAS M. CLARK, Bishop of Rhode Island, at St. Andrew's, Philadelphia.

GREGORY T. BEDELL, Bishop of Ohio, at Holy Trinity, West Chester.

JOSEPH P. B. WILMER, Bishop of Louisiana, at St. Mark's, Phila.

CHARLES R. HALE, Bishop of Springfield, Assistant at Christ Church, Germantown.

ALFRED LEE, Bishop of Delaware, at St. John's, Concord.

WILLIAM HOBART HARE, Bishop of South Dakota, at Ascension, Philadelphia.

PHILLIPS BROOKS, Bishop of Massachusetts, at Holy Trinity, Philadelphia.

FREDERICK BURGESS, Bishop of Long Island, at St. Asaph's, Bala Cynwyd.

WILLIAM W. WEBB, Bishop of Milwaukee, at St. Elizabeth's, Philadelphia.

CLELAND K. NELSON, Bishop of Georgia, at St. John, the Baptist, Germantown.

JOHN P. TYLER, Bishop of North Dakota, at Advent, Philadelphia.

CYRUS F. KNIGHT, Bishop of Milwaukee, at St. Luke's, Germantown.

WILLIAM P. REMINGTON, Bishop of Eastern Oregon, at Holy Communion, Philadelphia.

ALEXANDER H. VINTON, II, Bishop of Western Massachusetts, at Holy Comforter, Philadelphia.

LEIGHTON COLEMAN, Bishop of Delaware, at St. Luke's, Bustleton, Philadelphia.

WILSON R. STEARLY, Bishop of Newark, at Holy Apostles, Phila.

CHARLES FISKE, Bishop of Central New York, at St. John's, Norristown.

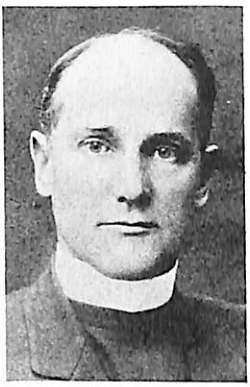
KARL M. BLOCK, Bishop of California, at All Saints, Norristown.

FRANK W. CREIGHTON, Bishop of Mexico and of Michigan, at Andalusia.

WILLIAM MCCLELLAND, Bishop of Easton, Md., at St. Luke's, Bustleton, Philadelphia.

Isaac L. Nicholson (1891)

Charles S. Olmstead (1902)

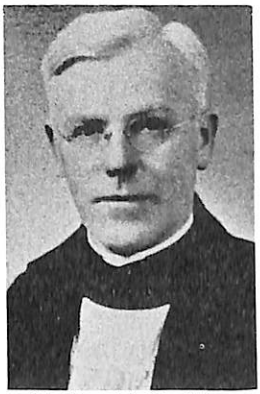


William T. Capers (1914)

Nathaniel Thomas (1909)

Samuel B. Booth (1925)

Malcolm E. Peabody (1938)



Wallace E. Conkling (1941)

William H. Odenheimer (1859)

Thomas F. Davies (1889)

Richard N. Nelson (1904)

Benjamin W. Morris (1868)

William F. Nichols (1890)

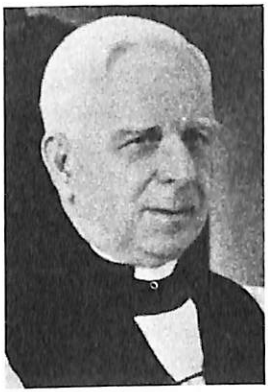
George H. Kinsolving (1892)

Alexander H. Vinton, 2nd

Leighton Coleman

Wilson R. Stearly

Frank W. Creighton



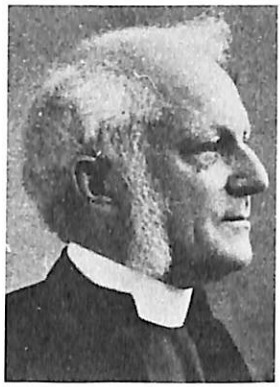
William McClelland

Cedric E. Mills (1963)

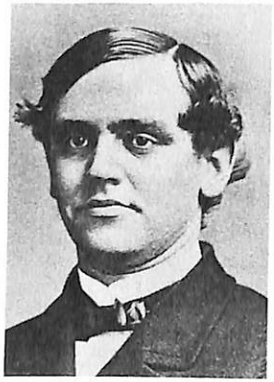
BISHOPS WHO ONCE

SERVED IN THE DIOCESE

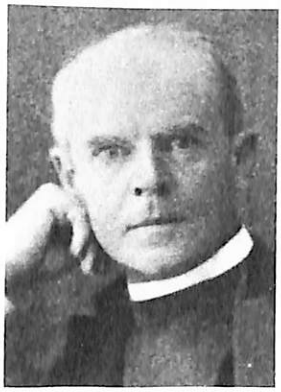
Jackson Kemper



William Hobart Hare



Phillips Brooks



Frederick Burgess

complete record in the Diocese or in New York or elsewhere. The publishing of this list will probably bring forth many other names. We have endeavored to give the names in chronological order, beginning first with the clergy and then lay persons.

Among the bishops, we list the following, some of whom went first as missionaries and, later, were elected bishops of a missionary district:

Bishop Jackson Kemper of the Northwest
Bishop William Hobart Hare of South Dakota
Bishop Benjamin Wistar Morris of Oregon
Bishop William T. Capers of West Texas
Bishop John P. Tyler of North Dakota
Bishop Nathaniel Thomas of Wyoming
Bishop Edward M. Cross of Spokane
Bishop George H. Kinsolving of Texas
Bishop William P. Remington of South Dakota and Eastern Oregon
Bishop Frank W. Creighton of Mexico
Bishop Cedric Mills of the Virgin Islands

Among the priests are the following:

The Rev. John Liggins, China (1856), and first missionary to Japan in 1859.
The Rev. William Levi Bull (probably son of Rev. Levi Bull), Japan, 1875.
The Rev. Edmund L. Souder, China
The Rev. Leonard Striker, China
The Rev. Percy R. Stockman, China
The Rev. Allen R. Van Meter, China
The Rev. Amos Goddard, China
The Rev. John K. Shryock, China
The Rev. Lloyd M. Smith, Japan
The Rev. Fleming James, China
The Rev. Jules Provost, Alaska
The Rev. Charles Betticher, Alaska
The Rev. Henry S. Paynter, South Dakota
The Rev. Christopher Keller, Wyoming
The Rev. Robert J. McFetrick, Wyoming
The Rev. George Keller, South Dakota
The Rev. Edward F. Siegfriedt, South Dakota
The Rev. Charles Tuke, Montana
The Rev. Thomas Bennett, Montana
The Rev. J. Wesley Twelves, Utah
The Rev. John Huggins, Wyoming
The Rev. Caleb Cresson, Wyoming
The Rev. William Metz, South Dakota
The Rev. Ernest H. Forster, China
The Rev. Robert Frazier, South Dakota
The Rev. Herbert A. Donovan, Liberia
The Rev. Robert A. Magill, China
The Rev. William Forbes, Alaska
The Rev. Frank H. Moss, Jr., Japan
The Rev. Paul Washington, Liberia
The Rev. Raymond Gill, Liberia
The Rev. Anson Haughton, Liberia
The Rev. Albert Lucas, Oregon
The Rev. John A. Holmes, Western Kansas
The Rev. Charles H. Long, Jr., China
The Rev. Howard T. Laycock, Alaska
The Rev. Walter W. Hannum, Alaska
The Rev. William L. Ziadie Canal Zone and Costa Rica
The Rev. William T. Warren, Alaska
The Rev. Gideon C. Montgomery, Canal Zone
The Rev. Robert B. Hibbs, Philippines
The Rev. William H. Aulenbach, Jr., Hawaii
The Rev. Edward L. Caum, Alaska
The Rev. John P. Black, Mexico

Women missionaries list:

Deaconess Alice G. Cowan, Mexico
Deaconess Emily Ridgway, China
Deaconess Clara Carter, Alaska
Deaconess Gertrude Stewart, China
Deaconess Claudine Whitaker, Mexico
Deaconess Elizabeth G. Newbold, Japan
Deaconess Bertha Mills, Alaska
Deaconess Katharine Putnam, China
Deaconess Marion Brown, Arizona

Lay workers in the mission field include:

Miss Jeanette Conover, China
Dr. L. B. Ridgely, China
Miss Sophie M. Smith, Africa
Miss S. R. Davidson, Puerto Rico
Miss Mary Ball, Liberia, married Bishop Auer (1873-1874)
Dr. J. C. McCracken, China
Dr. William H. Jefferys, China
Thatcher Souder, China
Dr. Mabel E. Elliott, N. Kwanto

CHAPTER 18

A MISSIONARY DIOCESE

Pennsylvania, An Active Missionary Diocese

FROM the very beginning, the bishops, clergy, laymen and laywomen of the Diocese have been interested in missionary work of the Church. Before the National Church had organized the Missionary Society in 1821, we had our own Advancement Society and Missionary Society. Extensive work was done throughout Pennsylvania, extending into neighboring state areas. Kemper, Boyd and Douglas were early in making religious paths in the State. When the whole Church awoke to its opportunity in 1835, it was natural to select Kemper as the first missionary bishop. Before the Woman's Auxiliary of the National Church was organized in 1871, Pennsylvania had its Indian Hope Committee in 1867. It was here in Philadelphia that the Lenten Mite Box Offering for missionary work was initiated. Pennsylvania has always been noted for its generosity to Missions.

In days gone by, when it was the duty of missionary bishops to raise their own funds, every year we had several of them here on a tour of parishes in Pennsylvania. Many of us can remember Bishops Tuttle, Hare, Talbot, Kinsolving (Lucien Lee), Rowe, Graves, Funsten, Brent, Roots, Woodcock, Beecher, Atwood, Biller, Hulse, Burleson, Delany, Shayler and Overs. There were others before and after. They all had large audiences to hear them and received substantial offerings and pledges for their work. George C. Thomas of Holy Apostles was treasurer of the Department of Missions in New York, and he made special efforts to have the great missionaries present their appeals in Philadelphia.

Pennsylvania always paid a large share of the whole missionary quota, as well; and there were special appeals which the women of the Woman's Auxiliary accepted. The whole Church looked to this Diocese as a rich source of interest and finance towards the undergirding of missionary work.

Many young ministers in this area, inspired by the visits of the missionaries, offered themselves for work in the mission field, both foreign and domestic. As noted, many missionary bishops were elected from parishes in Pennsylvania.

Missionary Honor Roll

While a great many clergy and lay persons from the Diocese of Pennsylvania have served in the mission field, there seems to be no

which are still in existence today. Those churches which did not have room around their buildings sometimes later purchased sections in newly opened cemeteries; however, we make no reference to these.

In very recent years, a custom has arisen to provide a garden or depository for the ashes of those cremated; but we have been unable to obtain a complete list of these.

We now list the graveyards surrounding Episcopal churches, many of which have been in existence since very early days and contain the remains of many prominent personages of Colonial and later periods. They are listed in chronological order and their dates can be ascertained by comparison with the dating of churches found elsewhere.

Gloria Dei (Old Swedes), Philadelphia
Old Christ Church, Philadelphia
Trinity (Oxford), Philadelphia
St. James, Perkiomen (Evansburg), Collegeville
St. Peter's, Great Valley, Paoli
St. David's, Radnor
St. John's, Concord
St. Martin's, Marcus Hook
St. Paul's, Chester
St. Thomas, Whitemarsh
St. James, Bristol
St. John's, Kelton (New London)
St. John's, Pequea (Compass)
Christ Church, Upper Merion (Swedish)
St. Paul's, 3rd below Walnut St., Philadelphia
St. Peter's, 3rd and Pine, Philadelphia
St. James, Kingsessing, Philadelphia (Swedish)
St. John's, Northern Liberties, Philadelphia
All Saints, Torresdale, Philadelphia
St. Mary's, Warwick
St. John's, Norristown
St. Luke's, Germantown, Philadelphia
St. Andrew's, Philadelphia (some of the burials at Divinity School)
St. Paul's, West Whiteland
St. Paul's, Oaks
Emmanuel, Holmesburg, Philadelphia
St. Luke's, Newtown
St. David's, Manayunk, Philadelphia
Calvary, Rockdale
St. Andrew's, West Vincent
St. Mark's, Honey Brook
St. Andrew's, Yardley
Trinity, Buckingham
St. James, Downingtown
St. James the Less, Philadelphia
Redeemer, Bryn Mawr
St. Timothy's, Roxborough
St. Paul's, Elkins Park
St. Luke's, Bustleton, Philadelphia
Messiah, Gwynedd
Trinity, Coatesville
Good Samaritan, Paoli
St. Asaph's, Bala Cynwyd
Washington Memorial Chapel, Valley Forge
St. John's, Huntingdon Valley
Advocate (Crypt), Philadelphia

Trinity Church, Oxford

Gloria Dei (Old Swedes)

Harrison A. Matsinger, China
Christine G. Barr (MacLeod), China
Rachel M. Walker,
China and Philippines
Agnes Oliva Willing,
Liberia and Alaska
Eleanor C. T. Moss (Harvey),
Philippines
Elsie C. Waitz, Alaska
Lillis Crummer, China
Margaret Sullivan (Zimmerman),
Japan
Bertha Babcock, Japan
Elsie Beyer, Liberia
Margaret E. Leighton, Anvik, Alaska
Josephine E. Budd (Vaughan), China
Margaretta S. Ridgley, Liberia
Florence E. Moore (Nobes), China
Leah M. Waldman, Canal Zone
Laureta Jane Hamilton, Alaska
Dorothea L. McHenry, Alaska
Marion Burton, South Dakota
Mary K. MacLellan, Alaska
Anna E. King, Alaska
Richard Turner Corsa, China
Dr. Henry P. Brown, China
Gladys A. Shreiner, RN (Coghill),
Alaska
Capt. Thomas L. Tull, Alaska
Anna R. Fox, Philippines
Peter B. Ashelman, Nigeria
Elizabeth Daniel, Brazil

CHAPTER 19

CHURCH BURIAL GROUNDS

WHEN one thinks of Church Graveyards, he is reminded of Gray's *Elegy Written in a Country Churchyard,* and its familiar words,

The curfew tolls the knell of parting day
The lowing herd wind slowly o'er the lea

The mind also flitters back to the lovely poem written by Longfellow upon a visit to the Churchyard of St. David's Radnor which appeared about 1880:

What an image of peace and rest
Is this little church among its graves!
All is so quiet; the troubled breast,
The wounded spirit, the heart oppressed,
Here may find the repose it craves.

The history of churchyards and cemeteries seems to have a growing fascination for many; and genealogical research in recent years with regard for the burial places of ancestors is the result of much new interest, as well as plain curiosity.

In this area, up until about 1825, almost all burials were in churchyards; and you had to be a church member to repose there. The only other available cemeteries were the potters fields. Around 1825, mutual cemeteries were started to provide other burial places; and about the same time companies were formed to provide burial places for those not connected with churches. Fraternal societies soon followed through which members could obtain burial lots.

We have attempted to gather information regarding the burial grounds connected only with Episcopal churches, especially those

CHAPTER 20

ANECDOTES AND CURIOUS HAPPENINGS

LOOKING over the Journals *of some 180 years, the same names seem to occur generation after generation. Some were signers of the Declaration of Independence, some appear shortly thereafter; but their descendants continue their interest in the Diocese and the Church. Names like Ingersoll, Morris, Hopkinson, Cooke, White, Montgomery, Biddle, Shippen, and Houston, all attest that they still follow in the footsteps of their forebears.*

Pennsylvania was not named after William Penn the Quaker, but in honor of his father Admiral Penn, the Churchman. William Penn wanted the Province called New Wales; but Charles II insisted on the name Pennsylvania.

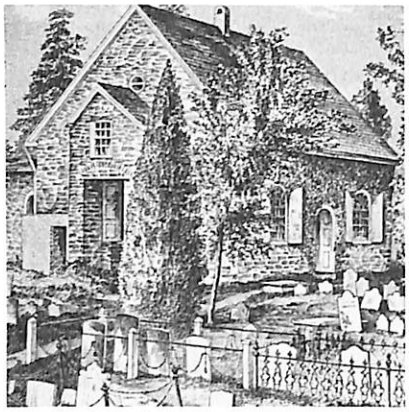
There are 16 churches in the Diocese that are over 200 years old which are still going strong. Eleven are more than 250 years old. More than 100 are more than a century old.

Seventeen meetings of the General Convention have been held in Philadelphia, most of them early conventions. The last meeting was in 1946. For fifty years (1785 to 1835) Bishop White was, in effect, the Presiding Bishop of the Church.

The font in which William Penn was baptised is in Old Christ Church. It was sent from England in 1697. It was in All Hallows Church, Barking-by-the-Tower, London, where he was baptised in 1644.

If you will look up at the steeple of Old Christ Church, you can see that it has a bishop's miter on the top, engraved with thirteen stars for the original states. The steeple was dedicated to Bishop White who was consecrated in 1787. However, Bishop White never wore a miter; and why this miter was put up is somewhat of a mystery.

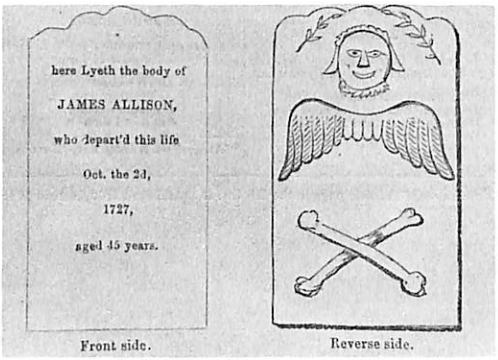
Fifteen signers of the Declaration of Independence worshipped in Old Christ Church. Seven signers are buried in the churchyard.



St. David's, Radnor

St. James the Less, Phila.

Benjamin Franklin's Grave
Christ Church Burial Ground



Old Stone in Graveyard
St. Thomas, Whitemarsh
(1727)

Filbert, called the Church of the Covenant. However, he was killed in an accident before it was completed. The church was torn down at the time the "Chinese Wall" was erected by the Pennsylvania Railroad, in 1887; and it was removed to 27th and Girard Avenue. The "Chinese Wall" was removed a few years ago and replaced by what is now known as Penn Center.

Bishop Potter died in 1865, while on a voyage to the West Coast. His body was brought back by the same boat, and we have been told that the body was encased in brandy to preserve it. At that time there was no such thing as embalming, and there was no railroad transportation through to the coast. The journey back took five weeks.

A very flourishing church on Catherine Street, between 7th and 8th, was started in 1837, and known as the Church of the Evangelists. A beautiful church was erected in 1885, modeled after an Italian Cathedral. The church closed around 1920, because of the changing neighborhood, and was sold to Samuel S. Fleisher, a Philadelphia art collector, who turned it into a museum of art and a center for art students. It has lost none of its beauty. It houses many ecclesiastical art treasures and is well worth a visit.

Historians have always had difficulty explaining the date of Bishop White's birth. It would appear that he was born on March 24, 1747, but that his parents were married on May 7, 1747. On the surface it looks as if he was born one month and 13 days before they were married. This was not so. Before 1752, England and America observed the Julian Calendar (Old Style), on which the New Year began on March 25. So Bishop White was actually born on the last day, March 24, of the year 1747. May 7, 1747, the second month of the New Year 1747, when his parents were married, was, actually 10 months and 17 days before he was born.

Did you ever hear the story of the "Church with a Jinx"? It was originally named the Church of the Intercession, built on Spring Garden Street East of Broad, in 1859. The rector failed to pay the builder, and he, out of revenge, put a curse on the building. Soon thereafter, the rector fled to England and became a criminal, and the church closed. Then the Bishop took charge and organized it as the Bishop's Church, but that project failed. In 1873, the Advent took over the building, and it became known as the Church of the Advocate; but few people from the Advent transferred and it closed again. Six years later (1879), St. Philip's, which had been at 8th and Vine, moved its congregation to this building. Within eight years the

Bishop White's Home (1787) 309 Walnut Street

The Bishop White House, built shortly after the Revolution and located at 309 Walnut Street, has been restored by the Historical Park Commission and is open to the public.

A number of early churches were built by proceeds from lotteries conducted for that purpose. The steeple of Christ Church was partially erected through lotteries. St. Peter's and Trinity, Oxford employed lotteries. St. Paul's Church raised $3000 in 20 days to help build the church in 1761. Lotteries were prohibited by law in 1762.

The history of St. Paul's recalls how they used to close off 3rd Street when services were being held on Sundays so worshippers would not be annoyed by carriages on the cobbled streets. Chain carriers were employed to put up the chains.

For the first hundred years (1695-1787), the Church in Pennsylvania had no confirmations. This was because we had no bishops and the journey to England was both dangerous and expensive. After Bishop White's consecration in 1787, a few people were confirmed; but most of them never came forward to receive the Laying on of Hands. The list of White's confirmations is preserved in the Church House.

The rector of Trinity Church, Oxford, from 1854 to 1882 was Edward V. Buchanan, the brother of President James Buchanan; and his wife, Ann Eliza, was the sister of the famous song writer Stephen Foster. The daughter of Dr. Buchanan married Alexander Cassatt, president of the Pennsylvania Railroad. They were the owners of the present Church House.

Of the twelve bishops of the Diocese of Pennsylvania, five were of the Diocese: White, Stevens, Garland, Taitt and Armstrong; seven were New Englanders: Potter, Stevens, Whitaker, Mackay-Smith, Rhinelander and DeWitt. Hart was from New England at the time of his election, but he was a Southerner.

The Rev. Dudley Atkins Tyng, rector of the Old Epiphany Church, then at 15th and Chestnut Streets was forced out of his church in 1856, because he publicly objected to the Fugitive Slave Law, which permitted slave holders to pursue escaped slaves into Northern territory. Friends started a new church for him at 17th and

or how long the woman had been speaking. Quietly he again took his seat, refreshed, although somewhat disturbed. The people apparently were none the wiser.

Residents along the Delaware River a hundred years ago were astonished to see a church floating down the river. This was the Floating Church of the Redeemer for seamen. The wooden building was constructed at Bordentown, N. J., in 1848. It was mounted upon two old boats. From its belfry floated a church flag, which was presented by the girls of the school at Burlington. It is thought that George Washington Doane, founder of the school, composed the hymn "Fling out the Banner" with this in mind. For many years this floating church was docked on Delaware Avenue at Dock Street. More permanent church structures for the work among seamen came later. At present this work is carried on by the Seamen's Church Institute, 1222 Locust Street.

Bishop Garland had quite a knack for writing poetry. A small suitcase of his verse, most unpublished, is in the history room of the Church House. He and his wife exchanged poems on anniversaries. His thank-you notes to those who entertained him were often in the form of verse. Visiting dignitaries were celebrated by poems. Here are a few samples:

For Pennsylvania it was a happy day,
  When the Lord Bishop and his friends came here,
But we'll miss them sorely when they go away,
  They are jolly good fellows and he is a dear.

I sat and thought of my shattered plans
  The things I had hoped to do
For disappointment one and all
  Had followed me thru and thru.

An angel came and whispered low
  Put an "H" where you put a "D"
For *dis*appointment in earthly plans
  Is *His* appointment for you.

My Treasure

I have a picture in a frame
  No millionaire could buy
And though all else in life I lose
  'Twill be mine till I die.

What is this priceless little gem
  From which I will not part?
The picture's my Elizabeth
  The frame — it is my heart.

THOMAS J. GARLAND

congregation disintegrated and the building was sold to the Shriners. The remnant of St. Philip's congregation joined with Trinity, Maylandville, West Philadelphia, and built a Church at 42nd and Baltimore Avenue. This closed in 1937, and the congregation merged with St. Mary's, Hamilton Village. For 80 years, it would appear, the jinx worked.

The Rev. Dr. Duhring, for many years superintendent of the City Mission, records this story on himself. Pressed into taking a funeral of a person he did not know, he was requested to preach an eulogy. The casket was closed. After the service he inquired of one of the mourners how he did. The person said, "The eulogy was fine, but the corpse was a woman, not a man."

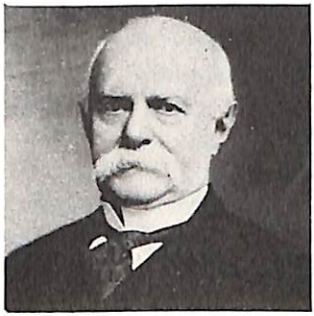
Many churches have longed for bells to call their people to divine service, but reflect upon this before you get them. St. Mark's Church at 16th and Locust Streets in 1876, had bells made in London and installed in the tower, which rang both on Sundays and week-days. Residents of the neighborhood protested and took the parish into court. An injunction was placed against the church restraining it from ringing the bells so as to cause nuisance or annoyance. We believe that the bells are now permitted to be rung, perhaps with some restrictions.

There is at least one church in the Diocese in which people can't sit still. This is, of course, St. Peter's Church at 3rd and Pine. Opened in 1761, shortly thereafter for some unknown reason the pulpit and the lectern were put at one end of the church and the Lord's Table at the other end. The Pews of a box type, have some seats facing the pulpit and others facing the Altar. The minister processes from one end of the aisle to the other, as the occasion requires, and the worshippers shift seats to the other side of their pews so they can see and properly worship.

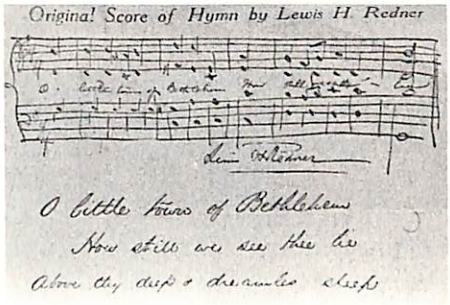
Bishop Taitt used to tell this story on himself. He was asked to preside at a woman's meeting in one of our churches. The meeting was in the late afternoon; and, after he had introduced the speaker, he became very drowsy and could hardly keep his eyes open. Remembering that there was a couch in the vestry room, he retired there for little cat-nap and fell into a sound sleep. Sometime later he awoke in a darkened room. Not knowing where he was, he lay still for a moment and heard in the distance the sound of a voice speaking. Opening the door, he looked out into the church and saw all the lights lit and the same woman still speaking. He said he never knew how long he slept

well dressed clergyman wore a frock coat or a jacket that buttoned up to the collar, with a square opening at the collar. Occasionally the collar was wing type. It was a quaint custom of Bishop White to wear black gloves when preaching.

Just 100 years ago, December 1868, Phillips Brooks, rector of Holy Trinity Church, wrote the words for the Christmas Carol, "O Little Town of Bethlehem." His organist, Lewis H. Redner, composed the music, originally planned merely as a song to be sung by the Sunday School.



Lewis H. Redner
Composer of the tune
"O Little Town of Bethlehem"



Original Score
(1868)
"O Little Town
of Bethlehem"

On the back of a picture of Bishop McVickar, at one time rector of Holy Trinity, is some writing which tells how this huge man in company with Phillips Brooks and Bishop Kinsolving (all six footers) who while travelling in Japan, had to have a horse drawn rickshaw carry them since no human being could draw such a load. McVickar was full of humor. For the benefit of children at parties he would crawl on hands and knees and growl like a bear. Once returning to his home and hearing the sound of happy voices in another room, he dropped to his knees and, crawling like a bear, entered the room with a loud growl, much to the consternation of the ladies of the parish at their afternoon tea. On one occasion when he was Bishop of Rhode Island, his sister called upstairs to tell him of a tradesman who wished to see him. "Willie, Willie!" she called "Come down. There is a man to see you." Down the staircase came this huge man. The tradesman looking up said "Are you Willie?"

Members of the Diocese of Pennsylvania have always played a prominent part in the making of our Hymn Book. In the Proposed Prayer Book of 1785, the Rev. William Smith included 51 hymns and eight pages of tunes. It is said that Francis Hopkinson, signer of the Declaration of Independence, selected the tunes. The hymns in the

The Rev. Thomas Barton, an early missionary at Churchtown and Lancaster, who got into trouble because of his loyalist feelings during the Revolution, had a son, William Barton. William supported the Continental forces. In 1782, he designed the Great Seal of the United States, both sides of which appear on the back of our one dollar bills.

The Rev. Aeneas Ross, who was rector of Trinity, Oxford, and St. Thomas, Whitemarsh (1743-1758), had a son John, who was the husband of Betsy Ross, married by Aeneas in 1773. He also had a brother, George Ross, who was a Signer of the Declaration of Independence.

Most early churches in the Diocese did not have center aisles. Seats were in the center and there were two side aisles. The pulpit was high up in the center, behind the communion table, usually with a sounding board over it.

Many churches in the early days did not have pews or seats. Members brought benches, stools or chairs from home. Soon, however, some members built pews for themselves, and difficulties arose over their pew rights. Burials were often made in the body of the church under the pews, sometimes under the pew which the deceased had used when alive. There was no heat in the early churches. Foot stoves or hot bricks were brought by the members to keep them warm.

Up until 1865, St. David's, Radnor had lamp posts at the end of the pews. At that time the church became illuminated by coal oil lamps, fastened in the walls.

Of the first 26 colonial churches started in the Diocese of Pennsylvania before 1771, only two have been closed — St. Paul's, Philadelphia (1903) and St. John's, Kelton (1946).

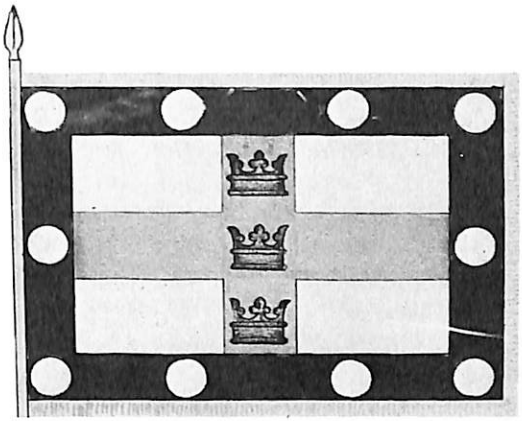
Sixty churches have been closed in Philadelphia since 1900, only ten of which were started in the same period, mostly in the far Northeast. No new church has been started in Philadelphia for thirty-five years, although forty churches have been closed in that period. Outside Philadelphia during the last 35 years, thirteen churches have been started at new locations, of which six were from other areas.

Clergy dress in the long ago is interesting. It was the custom to wear black Geneva gowns when preaching. The gowns were taken off and replaced by surplices when the communion followed. Surplices were massive affairs, very full and reaching to the floor, like night gowns. Clerical vests are a modern innovation. For street wear, the

The vesica or rim contains the title of the Diocese and the date 1785, with the motto in Greek from Hebrews 13:1 "Let brotherly love continue."

The Diocesan Flag

The Diocesan Flag, designed by the Rev. H. M. Medary in 1920, is oblong in shape and contains the same coat of arms as the seal, but without the crest and rim. It has ten white disks, similar to the three disks appearing on the Penn coat of arms, probably representing the parishes which signed the Act of Association in 1785.



Flag of the Diocese

The Episcopal Church Flag

The Episcopal Church Flag, designed by William M. Baldwin, was adopted by the General Convention of 1940. The staff may contain a pattee or cross. The white represents purity, the red Latin cross symbolizes the cross of St. George and the blood of the martyrs. The blue is that of the light blue sky, the color used by ancient artists for the clothing of the Madonna, also symbolizes the human nature of Christ. The nine crosslets on the blue canton commemorate the nine dioceses that formed the original General Convention of 1789. They are placed in saltire, the form of a St. Andrew's cross, to commemorate the consecration of Bishop Seabury by the Scottish Church. The crosslets with a smaller cross at the ends of each bar is symbolic of growth.

Displaying the Flags

When flags are displayed in church, the American flag should be on the congregation's right if placed in the body of the Church. In the chancel, the American flag is at the clergyman's right; and, if alongside of the altar, the church flag takes precedence at the right as seen from the congregation.

1789 Prayer Book and those immediately following were taken from this Proposed Book. The Rev. William A. Muhlenberg and Bishop Onderdonk were largely responsible for the 1826 Hymnal. Bishop Onderdonk wrote 12 hymns, only one of which remains (260) in our present hymnal. The Rev. Dr. Batterson of St. Clement's Church compiled the words of many of the hymns in the Hutchin's Hymnal of 1870. A musical edition of the 1874 Hymnal was put out by the organist of St. Mark's Church, James Pearce. On the various commissions over the years appear the names of Pennsylvanians like Bedell, Howe, Morris Earle, Roland Morris, Frank Damrosch, John Norris, Harold Gilbert. The present 1940 Hymnal contains hymns (words or music) by Bishop Onderdonk (260), William Muhlenberg (15), Phillips Brooks (21), Lewis Redner (21), Edward Shippen Barnes (42), John W. Norris (526), Alfred M. Smith (307, 482, 510), and Frank Damrosch (131) — all men from this Diocese.

The Diocesan Offices have been at various places over the years. Bishop White probably used his own home to conduct the affairs of the Diocese and the National Church. His residence is listed in the city directory as 89 Walnut Street. When renumbering took place, it became 309 Walnut Street. Around 1845, Episcopal Rooms were on Walnut Street near 5th. Shortly thereafter the offices were moved to 708 Walnut Street. From 1880 to 1895, the offices were at 1102 Walnut Street. A four story building was erected as the church center at 12th and Walnut Streets in 1895, which the Diocese occupied until 1921, when the Diocese moved to the present location at 202 W. Rittenhouse Square. The present building had been the residence of Alexander Cassatt, president of the Pennsylvania Railroad. Cassatt's wife was the daughter of the Rev. Edward Y. Buchanan, rector of Trinity, Oxford.

The Diocesan Seal and Coat of Arms

The Seal of the Diocese of Pennsylvania was adopted by the Convention of 1906. A suggested revision was made to the Convention of 1942, but no action was ever taken.

The arms consist of a shield bearing (1) the red cross of St. George, for the English Church from which our Church sprang and in which two of our Church's first bishops were consecrated in 1787, in the persons of William White and Samuel Provost; (2) three golden crowns on the cross representing the arms of Sweden for the three Swedish parishes that now form part of our Diocese; (3) a black border with white disks, as elements of the arms of William Penn, who founded the Colony of Pennsylvania; and, (4) when used as a seal, it is blazoned with a mitre above, as a crest, with a crosier and key crossed behind it.

stipulated that the Bishop of London should have power to appoint a chaplain for the services of any congregation consisting of not less than twenty residents who might apply for such a minister. Some thirty-six laymen in 1695 made such a request to the Rt. Rev. Henry Compton, Bishop of London to send a preacher. The original deed for the land is dated November 15, 1695, conveying the land to Joshua Carpenter, who was a founder. Within a year, it has been said, a frame building was erected, and the Rev. Thomas Clayton was sent to take charge of the congregation, which numbered about fifty persons. There seems to be some uncertainty as to the nature of this first building. Some think it was a small building made of logs, and there is even a picture to substantiate this. On the other hand since additions were made to this building from time to time, it is presumed it must have been more substantial. The Rev. Dr. Benjamin Dorr, rector of Christ Church, (1837-1869) makes out a good argument in his History of Christ Church (1841) for a brick church with a gallery, and large enough to accommodate 500 persons. He gives reasons for his conclusions. To this church additions were made, so that very little of the old church was left.

The Rev. Thomas Clayton died within two years of his coming and was succeeded by the Rev. Evan Evans in 1700. The congregation had increased considerably, and the zeal of this new man saw the establishment of a number of new congregations in the Colony, mostly in outlying areas. Among these new congregations were Trinity, Oxford; St. James, Perkiomen; St. David's, Radnor; St. Paul's, Chester; St. Martin's, Marcus Hook; St. Thomas, Whitemarsh; and St. Peter's, Great Valley. He resigned in 1718, and was assigned work in Maryland, dying there in 1721.

Several other clergymen were assigned to Christ Church, remaining for short periods of time. From 1726 to 1741 the Rev. Archibald Cummings was rector. He was followed by a succession of prominent rectors, Jenney, Peters, Duche, and in 1779 to 1836 the Rev. William White. We will not attempt to list all the famous rectors of this Mother Church of the Diocese.

In 1727 work was begun which resulted in the present structure, completed in 1744. Dr. John Kearsley, a well known physician of that time, was in charge of this reconstruction. It is probable that he was responsible for the designing and construction of St. Peter's at Third and Pine. He was also in charge of the building of the State House, (Independence Hall) although some think his fellow member on the committee, Thomas Lawrence, should be given the credit. Christ Church Hospital, 49th and Monument Avenue, was founded by Kearsley, and built after his death in 1772. A tower was added to the church

CHAPTER 21

PARISH HISTORIES

SPACE will not permit a complete and full history of the many parishes that have been in Pennsylvania since 1695. What we have attempted to do here is simply to tell something of the early beginnings and the first ministers, the erection of buildings, possible consolidations, removals and closings, where these have taken place. Finally we give the present status and location of the church. The statistics are those last reported for the year 1965, of which there is a Diocesan report.

We have arranged the parishes in chronological order. At one time the Diocese covered the entire state of Pennsylvania. Two separations were made, one in 1865 and again 1871. It seemed best to list the parishes which separated in sections by themselves. We have, however, included in our first listing those very early parishes, not now in our Diocese, which played an important part in the founding of the church here before and immediately after the time of the organization of the Diocese of Pennsylvania in 1784.

Most of the information which we list about the parishes comes from the files which the History Committee has gathered over the past 100 years, through the efforts of such indefatigable men as the Rev. S. F. Hotchkin, who gathered material and wrote about parishes and missionaries for over thirty years (1878-1910); the Rev. Woolsey Hodge, who followed him; the Rev. Francis C. Hartshorne, who from 1915 to 1918, wrote a series of historic articles in the *Church News;* and the Rev. Howard Gernand, the predecessor of the present writer.

There are a number of parishes from which we have not been able to get any historical material. Either they have not written any, or they have been unmoved to answer our many requests.

The writing of these brief accounts of the parishes has been a tedious business requiring constant research. We cannot hope to be without error and, perhaps, in some instances have left out information which to those concerned seems important. We beg your kind indulgence and consideration.

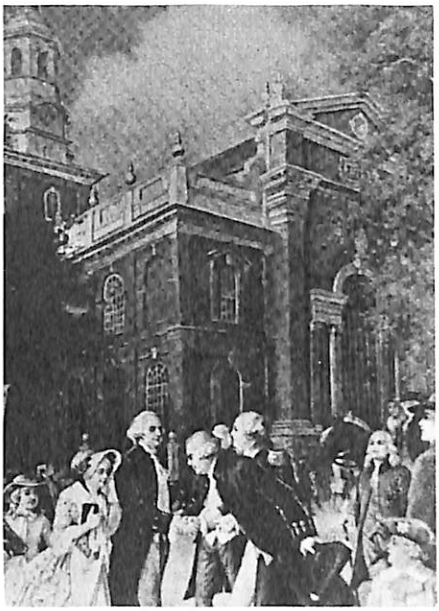
OLD CHRIST CHURCH (1695)

Second Street above Market, Philadelphia

This was the first Church of England congregation formed in Pennsylvania, and dates from 1695. A provision in Penn's Charter

Old Christ Church, Philadelphia
(1784)

George and Martha Washington
Arrive at Christ Church



Another Famous Picture
Old Christ Church

Rev. Louis C. Washburn
Rector, Christ Church
(1907-1937)

in 1754, and other changes were made to the interior of Christ Church in 1836.

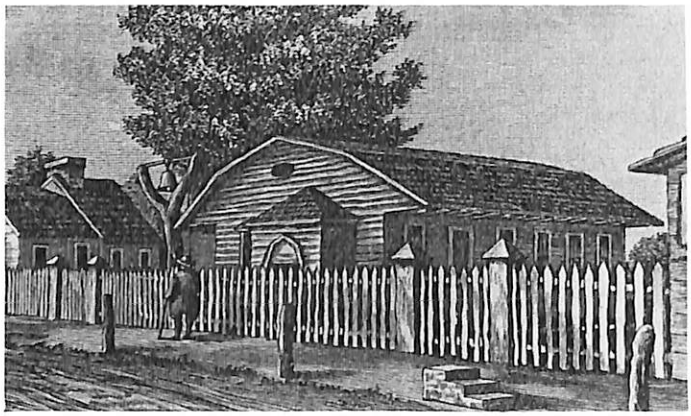
Many famous people of early colonial days attended this church, including many signers of the Declaration of Independence. The Christ Church Burial Ground at Fifth and Arch Streets contains the remains of many outstanding Philadelphians, including Benjamin Franklin. This church saw the organization of the Protestant Episcopal Church in the United States of America in 1789.

At one time the parish comprised the United Churches of Christ Church, St. Peter's and St. James. St. James organized in 1809, separated in 1829, and St. Peter's organized in 1761 separated in 1832. At one time a chapel of Christ Church was on Pine Street, east of 20th. This closed in 1919. Calvary Church, a monument to Bishop White, is an off-spring of Christ Church having been erected by the Ladies Missionary Association of Christ Church in 1851 at Front and Margaretta Streets, and since removed to West Philadelphia.

During the rectorship of the Rev. Louis C. Washburn (1907-1937) the Neighborhood House was built (1911) and the Washburn House was erected in 1933. The latter contains the Muniment Room in the large basement vault, where the historic records and documents are kept.

Christ Church contains many historic relics, and memorials, and is visited every year by thousands of sightseers. The present rector is the Rev. Ernest A. Harding, D.D. The parish is active, having a communicant list of 500.

First Edifice, Christ Church (1695)



Frankford was started this same year. In 1870 a chapel was built in Crescentville, and continued under Trinity until its incorporation in 1932 as All Saints, Crescentville. Trinity Chapel in Cheltenham was started in 1906 and later transferred to the care of Nativity, Rockledge in 1916, and this became a parish, St. Aidan's in 1948.

A large well equipped parish house was erected in 1928, on Rising Sun Avenue, during the rectorship of the Rev. Waldemar Jansen. The parish has a grave yard in which bodies have been placed since early colonial days, some with unusual inscriptions. The Church now has 631 communicants with a Sunday School of 180. The present rector is the Rev. Noble M. Smith.

Rev. George Sheets
Rector, Trinity,
Oxford and
All Saints,
Torresdale.
Started St. Mark's,
Frankford and
Emmanuel,
Holmesburg

Rev. Edward Y. Buchanan
Rector, Trinity, Oxford
(1854-1882)
Brother of President
Buchanan

ST. JAMES, PERKIOMEN (1700)

A log church was built early in 1700 on land given by a Mr. Edward Lane, who had acquired extensive lands along the Perkiomen and Skippack Creeks. The settlement at Perkiomen or Evansburg was composed mostly of English and Welsh families. The Rev. Evan Evans held services as early as 1700. The log church was destroyed by fire, and was replaced by a stone building in 1721, during the ministry of the Rev. Robert Weyman, who also served the congregation at St. David's Radnor. The present church building was erected in 1843 and contains some of the stones from the old structure, which stood across the road in the present cemetery. The burial ground contains markers indicating persons were interred there as early as 1723. Over 150 continental soldiers are buried in a mound. Washington encamped in

TRINITY CHURCH, OXFORD (1698)

Oxford Avenue at Disston Street

Trinity Church is located in the Lawndale section of Philadelphia and was started in 1698. The area at an early date was known as Oxford Township. It is possible that Thomas Clayton first rector of Christ Church may have started this congregation. Evan Evans, his successor reporting to the S.P.G. in 1707 tells of his ministry to this congregation. The original deed is dated December 30, 1700. Services at first were held in a log meeting house belonging to the Society of Friends, which was later transformed into an Episcopal Church.

A church building was erected in 1711, additions were made in 1786 and 1789, all part of the present building. Other additions were made in 1833 and 1839, and the tower added in 1875. The Rev. Andreas Rudman a Swedish minister served this parish 1705 to 1708. The Rev. John Humphreys a S.P.G. missionary was in charge of this parish together with the Churches at Chester and Great Valley from 1708 to 1714. The Rev. John Clubb shared his time with Trinity and Radnor for a couple of years. Evan Evans of Christ Church was at Oxford from time to time. Finally the S.P.G. appointed Robert Weyman (1719 to 1732) to be in charge of this parish in connection with St. Thomas, Whitemarsh. He also was at St. David's Radnor and held week-day services at several other places. The congregation at Trinity numbered about 50 or 60 persons during this period.

There followed a succession of ministers including the famous William Smith, D.D. of the College of Philadelphia. He was at Trinity from 1766 to 1779 and from 1791 to 1798.

At a much later period, the Rev. Edward Y. Buchanan was rector, 1854-1882. He was the brother of President James Buchanan. His wife Ann Eliza Foster was the sister of Stephen Foster, the famous song writer.

Mr. Benjamin Cottman was the representative from Trinity who met with the Rev. William White in 1784 to organize the Diocese. The parish was admitted into Convention in 1786, and the Rev. Joseph Pilmore signed the Act of Association for the combined parishes of Trinity, St. Thomas, Whitemarsh and All Saints, Pemapecka. These churches for a long period of time were served by the same ministers. They separated in 1835. The Rev. John Henry Hobart was rector of Trinity from 1798 to 1801, and later became Bishop of New York (1811).

Trinity Church was influencial in starting a number of other parishes. During the period when the Rev. George Sheets was rector (1816-1854) of Trinity and All Saints, Torresdale — Emmanuel Church, Holmesburg was started (1832). Also St. Mark's Church

Like many of the other early churches, this parish had at the first a log church about 1700, somewhere near the present town of Berwyn. A great many people in this area in the early days were Welsh, as the names indicate. Most of them were Church of England, but some belonged to the Society of Friends. A log church was erected on the present site, and replaced by a stone church around 1744. A grave stone in the church yard bears the date of 1703, which indicates the site has been used at least since that time. A Vestry was elected for St. Peter's around 1745. The two parishes of St. Peter's and St. David's seemed to have had the same ministers for many years. The Rev. Evan Evans, himself a Welshman, from Christ Church ministered to these people as early as 1700. His report to London in 1707 refers to Montgomery and Radnor, among other congregations he had been serving. It has been concluded that Montgomery refers to St. Peter's, Great Valley.

The following ministers served St. Peter's, sometimes in connection with St. David's, and also with St. James Perkiomen; Henry Nichols, 1704, John Clubb, 1705, John Humphreys, Robert Weyman, Griffith Hughes and William Currie. These were all S.P.G. Missionaries. Currie ministered to the three parishes from 1736 to 1776, and returned after the war until 1788. While he did not hold services in any of his churches, he continued to visit the sick, bury the dead, baptise and marry.

Mr. John Francis was appointed to represent St. Peter's at the meeting of 1784, which William White had called to try to form a Diocese, and he signed the Act of Association for St. Peter's in the Convention of 1785. The parish was incorporated March 4, 1786.

In 1788 a new minister was appointed, the Rev. Slator Clay, who agreed to serve the three parishes. He preached frequently also at St. Thomas, Whitemarsh. The connection with St. David's Radnor was broken off in 1836, after 136 years.

St. Peter's is said to be the mother church of several parishes, St. Andrew's, West Vincent, St. Paul's, West Whiteland, St. Peter's, Phoenixville, Holy Trinity, West Chester, and St. Mary's, Warwick. At various times, because of financial problems, St. Peter's has been combined with St. Paul's, West Whiteland, and St. Peter's, Phoenixville. A number of times the church has been closed for several years. Renovations to the church were made in 1856, when a two story building was added to the East end, and in 1868, when the church was remodeled. In 1901 a parish house was built.

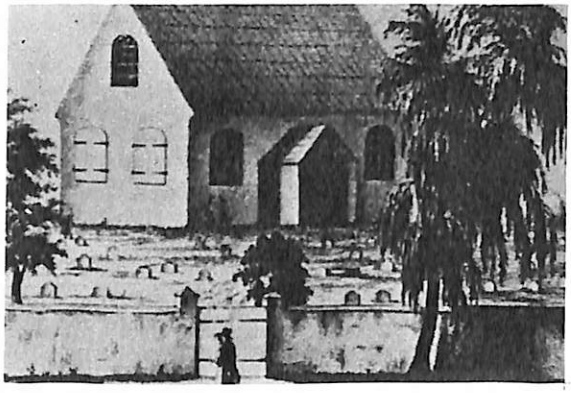
In 1944, the Rev. J. Jarden Guenther became rector and a renewal of interest took place. Restoration of the interior was made in 1944 and the size of the parish house was doubled in 1954. Many new people have taken up residence in the area.

this area, and the Church was used as a hospital after the battle of Germantown. Parts of the present rectory are said to date back to 1737, and the old school house now used as a library, is very old. It is thought by some that Washington used the old rectory as a headquarters to plan his campaigns.

The parish was served by S.P.G. missionaries, most of whom had other charges. The Rev. William Currie was in charge from 1736-1776 and lived in the rectory. He was a loyalist clergyman and experienced difficulty with his congregations and discontinued conducting services during the Revolutionary War.

After the war, when the Diocese was being formed, St. James was represented by Dr. Robert Shannon and Mr. John Bean at the meeting which was held with William White in 1784. This parish signed the Act of Association at the first Diocesan Convention May 23, 1785. The charter of the parish is dated 1788.

A long list of clergymen have served the parish. In the early 1900's, the parish experienced financial difficulties and was associated with nearby parishes, chiefly St. Thomas, Whitemarsh, of which it was a kind of mission for many years. It became self-supporting around 1953, and has grown tremendously. The Rev. Edward Platts has been in charge since 1941, and retired in February 1968. In 1965 a modern parish house was erected. At present there are 362 communicants and a Sunday School of about 250. The present rector is the Rev. Ralph W. Bayfield.



St. James, Perkiomen (1721)

ST. PETER'S IN THE GREAT VALLEY (1700)

This parish is located off Swedesford Road after you leave route 202, not far from Paoli. The name of the Township is Tredyffrin, which means Great Valley. St. Peter's and St. David's, Radnor were associated in the beginning and had the same ministers for many years.

physicians, one a lawyer, and one who died in the American Army, and a daughter who married a doctor. The Tredyffrin Township assessment records indicate that he was the owner of 76 acres of land and much cattle in 1774, and 200 acres from 1779 to 1781. He left an estate of over 3,000 pounds and bequeathed many legacies.

For many years the interior of St. David's remained unfinished. It had a dirt floor, and there were no pews. Following a custom of those days parishioners were charged a "pew ground," which entitled them to a plot of ground in the church on which they could erect a pew, and under which their bodies could be interred when they died. Rough benches could be rented annually. A notation in 1754 states that "Samuel McCue has already built a *pugh.*"

The Rev. William Currie was a Tory and when the Revolution came he resigned his charge, but after the war he served a short period again. He died in 1803 and his grave is in the old cemetery, outside the chancel window.

In 1788 the Rev. Slater Clay assumed charge of the three churches. It is said that he spent a great deal of his time outside his parish in missionary work, which seems to have hurt the parishes and they declined in numbers. A note says that in 1819 there was only one communicant in St. David's. Actually none of the three parishes had many members in those days.

St. David's, as well as St. Peter's, Great Valley and St. James, Perkiomen were represented by Richard Willing at the meeting called by William White in 1784 to organize the Diocese. St. David's signed the Act of Association in 1786 and was admitted into Convention. The charter of the church is dated August 1792. Under Samuel C. Brinkle, a Sunday School was started in 1824. A long list of rectors follows, which is recorded in the parish history.

Several attempts were made to demolish the old church, but it still stands. The graveyard in which are interred many outstanding local personages, including General Anthony Wayne, received the tribute of Longfellow when he visited the church in 1876;

What an image of peace and rest
Is this little church among its graves!
All is quiet; the troubled breast,
The wounded spirit, the heart oppressed,
Here may find the repose it craves.

A rectory was erected in 1889, and a parish house built in 1924 and enlarged in 1950. A chapel was added in 1957, under the Rev. John C. Knewstub, who came to the parish in 1945 and died suddenly in 1966. A church school building was built for nursery through 3rd grade in 1966.

The present rector is the Rev. Richard W. Hess. The communicant membership is 1160 and there is a Sunday School of 660.

The present rector is the Rev. Frederick Brueninger, who came in 1957 and the present communicant membership is 318 and there is a Sunday School of 225.

ST. DAVID'S CHURCH, RADNOR (1700)

Valley Forge Road

Sometime after the settlement of Penn, many Welshmen came to this area. They were assigned land west of the Schuylkill River, and they set up what was called a Welsh Barony. Many of the towns bear witness of this Welsh background. Many of these Welshmen were Quakers, and some were Church of England, and many soon became so. Those who settled at Radnor named the area after their beloved Radnor in Wales, and called the Church St. David's, their patron Saint. There seems to be some uncertainty about an early log church, but it is recorded that services were held in 1700 in the home of parishioners. The Rev. Evan Evans, the minister sent to Christ Church, Philadelphia in 1700 held services for these Welsh people every fortnight, and this is attested to by the letter he sent back to London in 1707. The people of Radnor or Welshtown addressed a letter to the Society for the Propagation of the Gospel in 1719 asking for the assignment of a missionary, recalling the fact that the Rev. Evan Evans had begun holding services in November 1700. Records of early baptisms are dated 1706, 1708 and 1712.

The Rev. John Clubb was sent over as a missionary in 1714 to minister to this congregation at Radnor, Great Valley and Perkiomen. The congregation at Radnor began to build a stone church, which was completed in 1715, but John Clubb died before the church was completed. The hardship of traversing the long distances between the churches had taxed his strength. Again Evan Evans steps into the breach until a new missionary was appointed in the person of John Humphreys from Chester. Robert Weyman the permanent missionary took charge in 1719 and remained until 1730. Weyman also served at Whitemarsh. Occasionally he preached at Conestoga (Lancaster). Richard Backhouse and Griffith Hughes served during short periods.

The outstanding minister serving from 1737 to 1776 was the Rev. William Currie. He had charge of the congregations at Great Valley, and St. James, Perkiomen. A Scotchman, not too strong, and always complaining of his poor health and financial difficulties of raising a large family. He died in 1803 at the age of 93 years, having outlived two wives, and educating six sons, three of whom were prominent

Stryker 1869, the Rev. H. Ingersoll Meigs 1876, the Rev. Samuel Snelling 1890 and the Rev. A. J. Miller in 1900. From the earliest days there has been a graveyard in which many prominent persons have been buried.

The Rev. Nathaniel Groton remembered by many today served the parish from 1912 to 1953, a period of 41 years. During the last year of his rectorship eighty acres of land were added to the property. He was succeeded by the Rev. James R. MacColl in 1954. In 1957 a new parish house was built, and some changes made in the church. Further enlargements of the church building were made in 1964. There is a communicant membership of 981 and a Sunday School of 585. Dr. MacColl resigned in 1968 and has been succeeded by the present rector, the Rev. Richard T. Hawkins.

ST. PAUL'S CHURCH, CHESTER (1702)

(This church is located at Ninth and Madison Streets)

Like the other churches in Pennsylvania, St. Paul's began with a log building. The name of Jasper Yeates appears in early records. He was an outstanding merchant of Chester, and seems to have been responsible for the starting of this church. His name also occurs in connection with the beginnings of Old Christ Church in Philadelphia. The area of Chester in the early days was called Upland, and was largely settled by Swedish people.

Around 1703 a brick building was erected. John Talbot, an early missionary preached the sermon at the first service, January 24, 1703. Also present was Evan Evans, the minister from Christ Church in Philadelphia, who did so much to start these early churches. Other early missionaries that followed were Henry Nichols, George Ross, and John Humphreys. In 1745, a bell tower was added when Richard Backhouse was minister. There were about sixty communicants then. He served from 1727 to 1749. He was buried in St. Paul's cemetery. Following him were Thomas Thompson, George Craig, and John Wade, all S.P.G. missionaries, who also served neighboring parishes. During George Craig's ministry (1758-1783) a glebe and rectory was purchased, for which a lottery was held.

This parish like many others during the Revolution, felt the difficulties that other English churches experienced, and both minister and church were looked upon with suspicion. The parish was closed for several years during this period. From 1798 to 1817 there was no minister. However, at the time of the formation of the Diocese in 1784, the parish was represented by the Rev. William Currie and Mr. James Withy. The Act of Association was signed in 1786, which admitted the parish into Convention.

In 1850 an imposing structure was created at 3rd and Welsh

ST. THOMAS CHURCH, WHITEMARSH (1702)

This church is located on Bethlehem Pike at Church Road and Skippack Pike, in Montgomery County. The area in the very early days bore the Indian name of Umbilicamence.

The Farmar family who were the founders of this church, settled in the area around 1686. It is said that a log church was built somewhere between 1690 and 1700, which was desroyed by fire in 1710. A stone building was then erected on the land given by Edward Farmar. A marker indicates that his remains were either interred in the old church, when he died in 1745, or on the grounds outside. The exact spot is not known. There seems to be some record that the Rev. Thomas Clayton, minister of Christ Church in Philadelphia from 1695 to 1697, held services at Whitemarsh from time to time after his arrival. The Rev. Evan Evans, his successor who came to Christ Church in 1700, held services at Whitemarsh occasionally until his departure in 1718.

The Society for the Propagation of the Gospel in Foreign Parts appointed in 1718 the Rev. Robert Weyman to serve this parish and Trinity Church at Oxford. For many years these two congregations were served by the same missionary. He was followed by the Rev. Alexander Howie in 1733 and by the Rev. William Currie in 1742. Other missionaries were the Rev. Aeneas Ross, the Rev. Hugh Neill and occasionally the Rev. William Smith, who was Provost of the Academy of Philadelphia. From 1766 to 1785 there was no regular minister.

The church building was occupied by soldiers of both the English and American troops at various times during the Revolution. The Rev. Joseph Pilmore was minister from 1785 to 1796.

The Act of Association of the Diocese of Pennsylvania was signed by the Rev. Joseph Pilmore and Mr. John B. Gilpin in 1786, thus admitting this parish into the Convention of the Diocese. For a number of years this church together with Trinity, Oxford and All Saints, Torresdale were incorporated under one charter, until 1835.

The Rev. John H. Hobart, who became Bishop of New York in 1811, was in charge from 1796 to 1797. A number of other clergymen served for brief periods of time. A church building was erected in 1817 and a tower some years later. This building was torn down in 1868 and the present edifice was used for worship in 1877, and completed and consecrated in 1881. The Rev. John Rodney of St. Luke's Church, Germantown looked after the church from 1825 to 1835. Several other ministers followed for short periods. The Rev. William M. Diehl was in charge from 1840 to 1852, and was followed by the Rev. G. C. Foote in 1853, and the Rev. D. C. Millett in 1857. Other clergy elected were the Rev. Charles R. Bonnell in 1865, the Rev. P. W.

communicant list numbers 256, and there is a Sunday School enrollment of 112.

ST. JOHN, CONCORD (1702)

This area where the church is located is on a tract of land along the old King's Highway, northwest of Chester. It is now known as Concordville.

The first service was held in the home of John Hannum, an emigrant Quaker from England. To this house came the Rev. Evan Evans, and later George Keith a former Quaker, who converted Hannum. Other early members were Thomas Powell, Ralph Pyle, Henry Mayle and Alexander Hunter. A log church was built in 1702 on land given by John Hannum, and for some time services were held in this church. In 1773 a brick building was erected. In 1844 a third church was built, which is still in existence. It was consecrated on October 27, 1844. A chapel was built in Concordville in 1894, where services were held for awhile, but it was sold in 1924. A parish house was built in 1952, and remodeled in 1957. A cemetery, still in existence is on the site of the original church. Some of the grave stones date back to 1720. British officers of the Battle of Brandywine were buried there in 1777. A memorial window over the altar was presented in memory of Bishop Onderdunk in 1870. The charter of the parish is dated 1818.

Among the early ministers besides Evan Evans, were Henry Nichols of Chester, George Ross, John Humphreys, John Blackhouse. They also served neighboring parishes. St. John's was admitted into Convention in 1786 being represented by Mr. Isaac Bullock. Around 1793, St. John's separated from St. Paul's at Chester and St. Martin's at Marcus Hook. An outstanding minister of this church was the Rev. Alfred Lee (1839) who later became Bishop of Delaware (1841-1887).

The present rector is the Rev. Edward W. Battin, who has been in charge for the past 18 years. The parish has 420 communicants, with a Sunday School of 160.

Streets, and consecrated in 1861. There were then 126 communicants. A chapel of St. Paul's was started in South Ward in 1866, and later became St. Luke's parish. It again merged with St. Paul's in 1948.

In 1893 came the Rev. Francis Marion Taitt, who served as rector until his election as Bishop-Coadjutor of the Diocese in 1929. During his rectorship, a new church plant was erected at Ninth and Madison Streets in 1900. A chapel for colored persons was started by St. Paul's in 1900 and became known as St. Mary's, located at 7th and Edward Streets. This later became a Diocesan Mission. A new mission under the name of St. Luke's was established in Highland Gardens section of Chester, after the merger and sale of the old building. This church closed in 1965 and merged with St. Martin's, Marcus Hook.

The present rector of St. Paul's is the Rev. Warren E. Shaw. There is a communicant membership of 837, and a Sunday School of 242.

ST. MARTIN'S, MARCUS HOOK (1702)

This parish for 265 years had been located at 3rd and Church Streets in Marcus Hook, originally known as Chichester. In 1967, the parish was removed to a new section in Boothwyn, Upper Chichester. The old church and burial ground still remain at the original site.

Under date of December 18, 1699, a certain Walter Martin of Upper Chichester, in his will left one acre of ground for a burial place and a church in Lower Chichester. A frame house was bought and removed to the site, and the building was opened for divine service October, 1702. The first missionary was the Rev. Henry Nichols, who was stationed at Chester, and who also served at Concord. Following Nichols, were George Ross, John Humphreys, William Backhouse and later George Craig, the latter serving from 1758 to 1783, and when he died his body was interred under the church.

It was not until 1760, that the parish decided to give a name to the church, and it was called St. Martin's, in memory of Walter Martin who gave the land. The present building at Marcus Hook was erected in 1845. The charter is dated 1820.

The parish was represented at the meeting when the Diocese was organized in 1784 by Mr. Joseph Marshall, and the Act of Association was signed in 1786 by which the parish was admitted into Convention. It was during the rectorship of the Rev. Anson B. Hard (1844-1849) that the present building was erected. It was consecrated in 1846.

Land for a rectory at Linwood, near Marcus Hook, was given by Joseph D. Huddle and John M. Broomall, and a house built in 1872. In 1935 a parish house was constructed on the Linwood property. This property has now been sold. St. Luke's, Chester consolidated with St. Martin's when it closed in 1966.

The present rector is the Rev. Floyd A. Adams. The last reported

ST. JAMES, BRISTOL (1712)

This church is located on Cedar Street in Bristol, Bucks County. A little background is necessary in order to understand how this parish began.

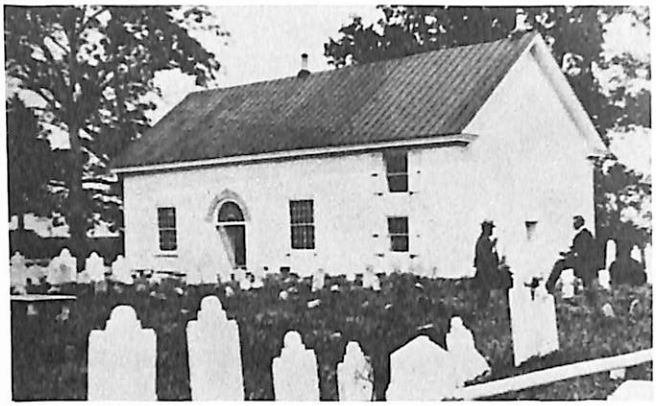
George Keith, a convert to Quakerism, came to America around 1689, and settled in Philadelphia. However, becoming dissatisfied with the Friends, he broke away in 1692 and formed a group known as the "Keithites." He returned to England in 1700. He was received and ordained into the Church of England in 1702. He was then sent out as one of the S.P.G. missionaries to America. On board ship he aroused the keen interest of the Rev. John Talbot, who was the chaplain of *H.M.S. Centurion*. Talbot decided to join with Keith. They spent a little time in Philadelphia. Talbot was assigned to work in New Jersey, and he had charge of the Church at Burlington, now known as St. Mary's, which is just across the river from Bristol.

In Bristol, up to this time two laymen, John Rowland and Anthony Burton, were instrumental in gathering people together to worship. They had no minister, and so they appealed to the Rev. John Talbot at Burlington, to come over and help them. He held occasional services for them.

A church was built in 1712 and dedicated on July 25, St. James Day. For many years it was known as St. James, the Greater. At this early date it was the only church of any kind in Bristol. John Talbot continued his ministrations to the Bristol Church until 1720, when he returned to England, and the church was in charge of the Rev. Thoroughgood Moore, who had probably officiated here before. The ground on which the church and graveyard exist was deeded March 27, 1733 by Anthony Burton. The next clergyman was Robert Weyman, who had charge of the parishes at Oxford and Radnor, but in 1737 and for sometime after visited Bristol. William Lindsay another missionary served Bristol from 1735, and for sometime after. The Rev. Colin Campbell, evidently the minister at Burlington, was in charge from 1741 to 1766. The Rev. Jonathon Odell officiated also during some of the period.

During the Revolution the church was desecrated and wrecked, and for awhile was used as a stable for horses by the American forces. However after the war, St. James was represented by Mr. Christopher Menick at the meeting called by William White to form a Diocese in 1784. The parish signed the Act of Association in 1785, becoming a member of Convention.

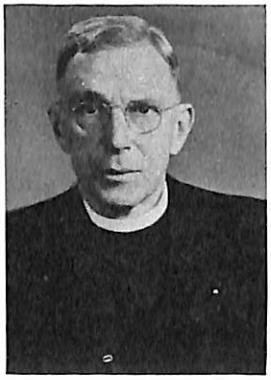
In 1811 an attempt was made to get a charter, but this appears not to have been successful. There follows a long list of clergy serving for various periods of time. Intervening were lapses of time when there were no clergy, and probably no services.

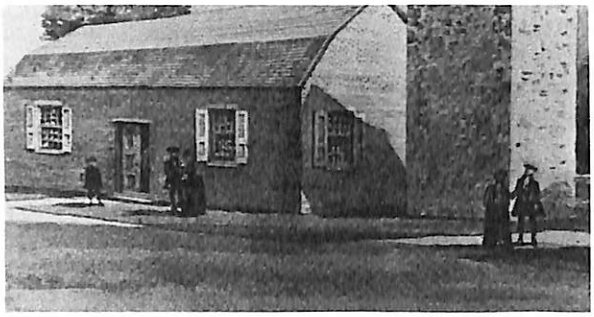


St. Peter's in Great Valley (1856)

St. Thomas Church, Whitemarsh (1817-1868)

Rev. Nathaniel Groton
Rector, St. Thomas Church, Whitemarsh
(1913-1953)





St. Paul's, Chester (1703)

ST. JOHN'S, KELTON (NEW LONDON) (1715)

The first service of this church was held in a barn belonging to Robert Montgomery, in New London Township around 1715. A church was built in 1740. A second church was erected in 1761, and a third in 1830, all on the London Tract, near the New London crossroads. In 1874 the parish moved to Kelton, many of the bricks from the old church at New London being used in the new church.

The Rev. George Ross and the Rev. John Humphreys were the first ministers, beginning around 1715, they were followed by William Lindsay, John Gordon and Richard Hall. The Rev. George Kirke served this parish and that at West Marlboro for forty years beginning in 1829. A Mr. John Wade represented St. John's New London at the meeting called by William White in 1784 to organize the Diocese. It was admitted into Convention in 1793. The church closed in 1946. The cemeteries on both sites still remain. The later records of this church are among the registers of closed parishes in the Church House. Some of the earlier records and history are in the possession of Pennsylvania Historical Society. Of the first eleven colonial parishes started in 1695, this is the only one that has closed. The other ten are still functioning.

ST. JOHN'S CHURCH, PEQUEA (1729) COMPASS

The old vestry book of this parish indicates that members petitioned the Bishop of London to send a missionary to officiate for them in the small frame church built in 1729. The Rev. Richard Backhouse was assigned by the S.P.G. He was then serving at Chester. Monthly services were held until 1739, when he was succeeded by the Rev. John Blackhall for three years. Mr. Backhouse returned and continued until his death in 1750. The Rev. George Craig followed for several years.

In 1753 a stone building was erected. The Rev. Thomas Barton ministered in this parish from 1759 to 1776, together with several other small churches. As we already know he reliquished his charges during the Revolution, because he felt a loyalty to the King of England. For a period of time Lutheran ministers officiated.

The parish was admitted into Convention in 1793. It was incorporated in 1799, when the Rev. Joseph Clarkson began a long ministry lasting 32 years. Several of the clergy who served this parish at various times, later became quite prominent — the Rev. William Muhlenberg (1822-1824) Samuel Bowman (1824-1826) later Assistant Bishop of the Diocese, Edward Buchanan (1835-1845) brother of the President of the United States.

Three church buildings have been erected, in 1729, 1755 and 1838. A new parish house was erected in 1964. The name of the area is now called Compass, and is one of the most distant parishes from Philadel-

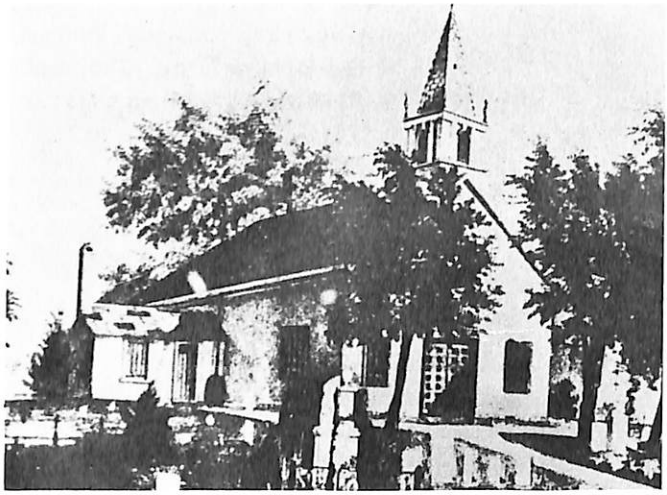
We should like to note here an interesting reference to Bath Springs, which existed from 1722 to 1821, when Bristol was a famous resort, a kind of Newport or Saratoga of the day, visited by many famous people.

A new church was built and opened for services on Easter Day, 1858, and a parish house erected in 1877. The Rev. John F. Drumm, (1863-1875) wrote a complete history of St. James in 1871. He refers to the fact that vestments were not worn by the clergy in the early days. This seems to have been common in many churches, as we have noted from reading about these colonial parishes.

In 1885, due to some disagreement, a Sunday School was organized in Washington Hall, and a building erected in 1895 on Jefferson Street, representing a separation from St. James. An application made to Bishop Stevens to organize this group into aonther parish was refused. However, in 1900 permission was granted and St. Paul's was a separate Church. The Rev. Thomas J. Garland, later Bishop of the Diocese served until 1903. A parish house was opened in 1909. This mission was merged with St. James in 1918 and the building closed.

The Keene Home, called a Pavilion for Gentlewomen was opened in Bristol in 1876, in the home of Major Lenox, an uncle of Miss Keene. Joseph Bonaparte it is said was once entertained here. This Home for women was closed in 1963.

In 1962, the property and building of the Baptist Church across the street was acquired for the Church School of St. James. The present rector of St. James is the Rev. Stanley P. Gladfelder. The parish has 528 communicants and a Sunday School of 212.



St. James, Bristol (1712)

County. Thomas Barton was the missionary for many years. Though the name of the church does not appear in early records, it was known as Christ Church. The area was a wilderness, but it seems to have had a large congregation that came from the surrounding neighborhood. There was also a glebe house. The church continued at this site until 1836, when it was decided to build a brick church, which was located about two and one half miles from the old Church in what was called Petersburg, but is now called York Springs. It is said that for many years the foundations of the old church were visible.

Christ Church, York Springs became part of the Diocese of Central Pennsylvania when the Diocese was separated in 1871. It is now in the Diocese of Harrisburg.

ST. JOHN'S CHURCH, CARLISLE (1753)

The Rev. George Craig ministered to this parish when it was first started, and he was followed by Thomas Barton, 1755 to 1759. William Thompson was there for the next ten years.

A church building was erected sometime before 1765, and this was replaced by a new building in 1825. The parish was admitted to Convention in 1821. When the Diocese was separated in 1871, this church became part of the Diocese of Central Pennsylvania. It is now in the Diocese of Harrisburg.

ST. PAUL'S CHURCH, PHILADELPHIA (1760)

This church is located on Third Street below Walnut, the building being occupied by the Episcopal Community Services.

The Rev. William McClenachan, the first rector of St. Paul's, had come under the influence of George Whitefield, an English revivalist. McClenachan became somewhat of an evangelist himself, and coming to Philadelphia in 1759 preached at Christ Church. Impressing the congregation, he was asked to remain as an assistant. Very soon, however, he aroused the opposition of the rector and other clergy by "his railings and revillings" and was asked to leave.

He soon found another congregation of followers, many from Christ Church. These and a host of others offered to provide a new church building in which he could hold forth. The signers of the petition to start a new church contained the names of many distinguished Philadelphians. This in brief explains the inception of St. Paul's.

The new church was opened December 20, 1761, although services had been going on in the State House since June 1760, which is listed as the start of this congregation. The new building was said to be the largest church edifice at that time in Pennsylvania. Some protest was made to the Bishop of London about the appointment of McClenachan,

phia. It is located not far from Lancaster. There is a communicant membership of 106 and a Sunday School of 144. The present rector is the Rev. Barton D. Berry.

BANGOR CHURCH, CHURCHTOWN (1730)

(Churchtown was formerly known as Caernarvon)

This was a congregation of Welsh people, who named their church after Bangor, Wales. It is in Lancaster County, which in ancient days was part of Chester County. Services were held here by the Rev. Griffith Hughes in 1730, followed by the Rev. Roger Blackhall (1733-1739), Richard Locke (1739-1751), George Craig (1751-1759) and Thomas Barton (1759-1774), all S.P.G. Missionaries.

The Rev. Levi Bull ministered to this group along with his several other churches from 1819 to 1844. The church was admitted into Convention in 1810. At the time of the separation of the Diocese in 1871, this congregation became part of the Diocese of Central Pennsylvania. There is an old cemetery connected with the church in which many old Welsh settlers are buried. The church is still in existence and is ministered to in connection with St. Thomas, Morgantown. Bangor Church is now in the Diocese of Harrisburg.

ST. JAMES, LANCASTER (1744)

This parish was organized in 1744, and a building erected in 1753. S.P.G. missionaries visited this area as early as 1717. The Rev. George Craig served Lancaster with other churches from 1751 to 1759, and was followed by the well known Thomas Barton who was in charge until 1779.

St. James was among the congregations which sent representatives to the meeting called by William White in 1784 to form the Diocese. The Rev. Joseph Hutchins and W. Parr, Esq. are listed in the minutes as being present. The parish was admitted into the Diocese in 1785 by signing the Act of Association. In 1871 St. James, Lancaster became part of the Diocese of Central Pennsylvania. It is now in the Diocese of Harrisburg.

HUNTINGTON CHURCH, YORK COUNTY (1753)

A great deal of mystery has centered around this church, which we would like to try and clear up. This church was one of those that participated in the forming of the Diocese in 1784. It was represented by Joseph Folks. It was admitted to Convention in 1785 represented by the Rev. John Campbell.

A log church was built in 1753 in Huntington Township where there was a group of English colonists. It was then in York County, about twenty-five miles from York. That location now is in Adams

building, which was eventually completed and services held on September 4, 1761. For many years this congregation was part of Christ Church parish, presided over by the rector of Christ Church. The builder was Robert Smith and the contract was very exact, calling among other things for a "House of Worship of almighty God, according to the Rites and Ceremonies of the Church of England" and then it gives details of dimensions of doors, windows, cupola, etc., and he was to be paid "the justly full sum of 2,310 pounds lawful money of Pennsylvania."

The church was not fully completed until 1763 and the sum ran up to 4,765 pounds. It was a double ended building with the altar at one end and the pulpit at the other end. Dr. John Kearsley was a member of the building committee, as he was for the reconstruction of old Christ Church, and also an associate in the building of Independence Hall. It is very likely that he had something to do with the peculiar arrangement of St. Peter's. It is also to be noted that George Washington attended St. Peter's, whenever he was in the city, living nearer than to Christ Church. St. Peter's was represented by Rev. Robert Blackwell, Samuel Powel and Gerardus Clarkson at the meeting in 1784, and Convention 1785.

St. Peter's had the same rectors as Christ Church until the separation of the parishes after Bishop White's death in 1836. Actually the parishes separated in 1832. Several of the rectors that followed became Bishops of the Church — William H. Delancey (1836-1839) became Bishop of Western New York, William H. Odenheimer (1839-1859) was elected Bishop of New Jersey, Thomas F. Davies (1868-1889) Bishop of Michigan, and Richard H. Nelson (1897-1904) Bishop of Albany.

The spire of St. Peter's was put up in 1842. A parish school was started in Bishop White's time, which later became a choir school. It was probably the oldest parochial school in the church. In recent years this has been restored to a general school again.

For many years St. Peter's House located at Front and Pine was the center of charitable associations. In 1868 a chapel of St. Peter's was started, which became the Church of the Holy Comforter, located at 19th and Titan Streets. It closed in 1944, and the records reverted back to St. Peter's.

The burial grounds at St. Peter's date back to colonial days and many famous persons are buried here, among which are the remains of Stephen Decatur, Charles Willson Peale, the Rev. Jacob Duche, John Nixon, Benjamin Chew and Nicholas Biddle.

Statistics show that there are 229 communicants and a Sunday School of 139. The present rector is the Rev. Joseph Koci, Jr., who came to the parish in 1959. The Rev. Mr. Koci has recently resigned.

but he remained. He is listed as rector from June 22, 1760 to October 1765, when he resigned to become rector of a Church in Maryland, where he died in 1766. He evidently set the religious tone of this parish, which was very evangelical. The parish was chartered in 1783. The building was not consecrated until 1831.

St. Paul's was represented by the Rev. Samuel Magaw, Mr. Lambert Wilmer and Plunket Fleeson at the meeting called in 1784 to form the Diocese, and they signed the Act of Association, and were admitted into Convention 1785.

A History of Old St. Paul's, written by Judge Norris S. Barratt in 1917 gives a very complete record of the rectors and outstanding members, and the names of those interred in the old cemetery in the rear of the church. It would require too much space to list all the distinguished rectors who served St. Paul's from 1760. Many of them were great preachers and leaders, making contributions to the Diocese and the church at large. The Rev. Samuel A. McCloskrey (1834-1836) became Bishop of Michigan while at St. Paul's. The last rector was the Rev. William McGarvey (1897-1898) who later became rector of St. Elizabeth's and seceded to the Roman Church in 1908.

It was moved to close the parish in 1901 and deed the property to St. Peter's, who were to lease the building to the City Mission, which occupied the basement in 1903. In 1904 the Vestry of St. Peter's reconveyed the church and burial ground to the Diocese. There were several ministers-in-charge up until 1905.

St. Paul's is said to be responsible for the starting of a number of Churches, directly or indirectly, among which were St. Matthew's, Francisville (1822); St. Andrew's, Philadelphia (1823); Grace, Philadelphia (1826); St. Philip's, Philadelphia (1841); Emmanuel, Kensington (1837); St. Luke's, Philadelphia (1839); Epiphany, Philadelphia (1834); St. Paul's, Elkins Park (1861) and St. Paul's, South, Philadelphia (1904).

The parish records are kept in the Church House vault among the closed parishes of the Diocese.

ST. PETER'S CHURCH, PHILADELPHIA (1761)

(Located at Third and Pine Streets)

Because of the press of people at Christ Church, plans were formulated around 1757 for the building of a "Chapel of Ease" and to accommodate those living in the area south of Market Street. Land was given at Third and Pine by Thomas and Richard Penn, members of the family of the Proprietary, who had now become Churchmen. It was several years before a contract was let for the erection of a

deed was exchanged for another parcel of land, and the name of the church became Christ Church, Reading. It was admitted into Convention in 1824. In the separation of the Diocese in 1871 it became part of the Diocese of Central Pennsylvania, and is now in the Diocese of Bethlehem.

ST. JOHN'S CHURCH, YORK (1769)

The area in which this church first started was known as Yorktown until 1813. While the date for the founding of this parish is given as 1769, we know that work was begun in Yorktown much earlier. The Rev. Thomas Barton held services from 1755 to 1765. The Rev. William Thompson also served sometime here. A rectory was built in 1765. The Rev. John Andrews was the minister when the church was built, probably in 1769. It was enlarged in 1810, rebuilt in 1850, enlarged in 1883. The Rev. John Campbell was rector when the parish was admitted into Convention in 1785.

In the separation of the Diocese in 1871, it became part of the Diocese of Central Pennsylvania, and it is now in the Diocese of Harrisburg.

ALL SAINTS, TORRESDALE (1772)

(Located on Frankford Avenue at Fitler Street)

This parish was started in 1772 in the area which was formerly called Pemapecka and later Lower Dublin. The Rev. William Smith, provost of the Academy of Philadelphia, ministered to this congregation as part of the parish of Trinity Church, Oxford. A church was built in 1773 on ground deeded from Christian Minnick. A cemetery also was set apart. In 1784 a representative, Mr. Benjamin Johnson attended the meeting called by William White to form a Diocese, and at the Convention of 1786 the Act of Association was signed by the Rev. Joseph Pilmore, representing Trinity, Oxford, St. Thomas, Whitemarsh and All Saints, Pemapecka. Mr. Jacob Ashton was a deputy to the Convention in 1785. Mr. John Bernard Gilpin also was an earlier deputy. In 1787 a charter for the three parishes, each with its own vestry, was obtained which continued in this manner until 1835, when each parish became a separate corporation.

Members of the congregation who came from Holmesburg, became a separate Church, called Emmanuel in 1831, which was considered a chapel of All Saints. The Rev. George Sheets was rector of the combined churches at this period. The Rev. Frederick W. Beasley served from 1834 to 1878. Emmanuel became independent of All Saints in 1844.

Another chapel established by All Saints was at Oak Grove, near Neshaminy in 1843 and was later called Christ Chapel. This subse-

ST. GABRIEL'S CHURCH, DOUGLASSVILLE (1762)

(This church is in Berks County, area formerly called Morlattan)

While services began as early as 1708, the church was not organized until around 1720. It was a Swedish congregation and was in charge of the Swedish Lutheran Church until 1762. Since few Swedish ministers were available, it gradually came under the influence of the English Church. The Rev. Alexander Murray, a missionary of the S.P.G. took charge in 1762, continuing until 1778. Thereafter all the ministers were of the English Church.

The first building was a log church built in 1736. In 1801 a stone church was erected, which still stands. A more modern building was completed in 1884. A parish house was built in 1959.

The area where this parish started was known in the early days as Morlattan. Later the name was changed to Douglassville, after a prominent member of the community, George Douglass. At the time of the formation of the Diocese in 1784, this parish was represented by this same George Douglass. The Act of Association was signed by Nicholas Jones, which admitted this parish into Convention in 1785.

After the formation of the Diocese, this parish was served by the Rev. John Wade, the Rev. Caleb Hopkins, the Rev. John Armstrong, and the Rev. Levi Bull. The latter was in charge from 1806 to 1825.

At the time of the division of the Diocese in 1871, this parish became part of the Diocese of Central Pennsylvania. It is now in the Diocese of Bethlehem.

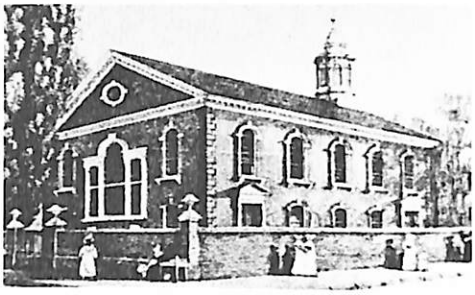
ST. MARY'S CHURCH, READING (1763)

This is another mystery church. St. Mary's, Reading was a congregation which began around 1763, and met in the Court House and in private homes. The members intended to build a church as soon as they had sufficient funds. The Revolution interrupted their plans, and nothing was done in the years that followed.

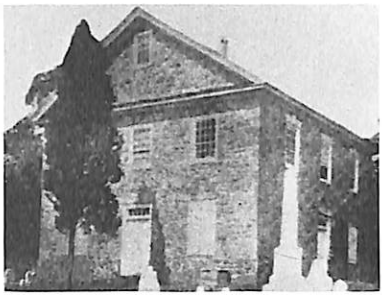
The Rev. Alexander Murray, S.P.G. missionary was assigned to hold services for this congregation in 1763, and remained their leader until 1778, when he withdrew because of his loyalist leanings.

A group of laymen kept the faith alive, among whom were some famous men — Edward Biddle, James Read, John Patton and Mark Bird. James Read was a Judge and Assemblyman, and represented this congregation in 1784, when the Diocese was formed. Bird was a delegate to the Provincial Congress and a brother-in-law of Edward Biddle. Biddle was a leading lawyer, and a member of the Continental Congress.

A deed for the land on which to build the church was issued in 1765. After a number of years a church was finally built in 1826. The



St. Peter's, Philadelphia
In 1784



St. Gabriel's Church (Morlatton)
Douglassville, (1801)

ST. THOMAS CHURCH, PHILADELPHIA (1792)

The first Negro clergyman of whom there is any record, whose name is included in the list of clergy belonging to the Diocese of Pennsylvania, as furnished to General Convention in 1795, is the name of the Rev. Absalom Jones. At the time he was a deacon, in charge of the African Church of St. Thomas in Philadelphia. This is the first parish of this race formed in America, founded in 1792. A charter was granted in 1796.

Several meetings were held in 1790 and 1791 and a school house was obtained for a church in 1792. The first church building was on Adelphia Court (between Walnut and Locust Streets) and South Fifth Street. The first service was held on July 17, 1794. The building was consecrated in 1839. It consisted of a church building and burial ground, and remained at this location from 1794 to 1887. It then removed to 12th Street, below Walnut in 1890 and remained there until 1938. At that time it merged with the Church of the Beloved Disciple, located at 57th and Pearl Streets in West Philadelphia. The present building at 52nd and Parrish Streets was occupied in July of 1941.

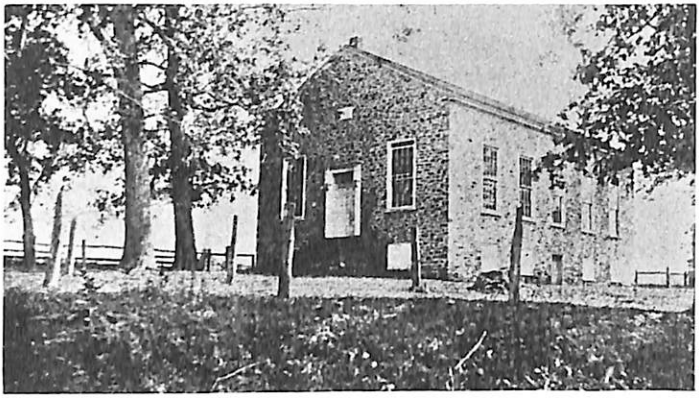
Most colored people in the early days in Philadelphia attended St. George's Methodist Church, but in 1787 the colored members thinking they were treated badly by being ordered to sit in the gallery, left in a body. They organized a society, party beneficial and partly religious, called the Free African Society. They sought counsel from the Society of Friends and Bishop White. A congregation was formed and plans were made for the building of a church. Richard Allen, another member of the African Society was instrumental in starting the Bethel A.M.E. Church at 6th and Lombard Streets.

Absalom Jones of good character and principles, formerly a slave, was ordained deacon in 1795 and priest in 1804. He died in 1818 at

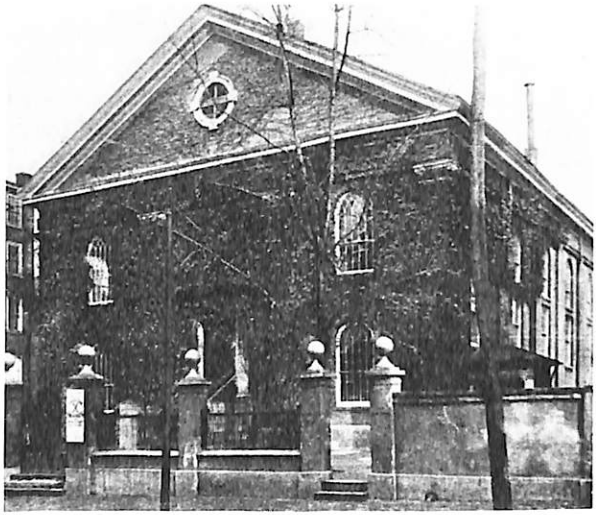
quently became Christ Church, Eddington and separated from All Saints in 1883. The Biddle family was interested in the affairs of All Saints for many years.

A new edifice for All Saints was erected in 1855, the old building being removed. The Chapel of the Redeemer, Andalusia was started in 1860, which became independent in 1925. An Academy for boys was started at Andalusia in the 1860's. In 1946, during the rectorship of the Rev. Percy J. Brown (1916-1953) All Saints acquired a large estate on the Delaware at Andalusia, called Pen Ryn, and was used for educating pupils through the ninth grade.

The present rector of All Saints is the Rev. A. Edward Chinn. The communicant membership is 549 and there is a Sunday School of 193.



St. John's Church, Pequea (1838)



St. Paul's, Philadelphia (1761)

in 1945. Shortly thereafter part of the endowment and some of the equipment was used to start a new church by the same name and charter, which was erected in the area known as Green Ridge, near Chester.

The corner stone of St. James was laid in 1809 on Seventh Street above Market. Its corporate existence came into being in 1810. The building was consecrated and completed May 1, 1809. At that period Seventh and Market Streets was the western part of the city. The new parish was part of the combined churches of Christ Church and St. Peter's, and was started to accommodate persons living at a distance from these two churches. It became an independent parish in 1828, although it seems that Bishop White still continued to be in charge until his death in 1836.

The Rev. Henry J. Morton became rector in 1836, and continued until 1887. He was a very outstanding clergyman in the Diocese. During his rectorship the church moved to 22nd and Walnut Streets in 1870, because the membership had moved westward and stores and factories had crowded out the church. The new Church became a flourishing parish and many prominent Philadelphians were among its membership.

Doctor Morton was followed by the Rev. Wm. F. Nichols and he continued until he was elected Bishop of California in 1890. The choir and music of St. James was outstanding. A vested boy choir was inaugurated in 1886. St. James, the Less in Falls of Schuylkill is thought to have been an off shoot of this parish.

Many will still remember one or more of the fine men who were rectors of this church, and leaders of the Diocese over the years. But again changes were taking place in center city. Efforts of various sorts were made to attract more members. In the late 1930's several outstanding clergy were brought in to assist Dr. Mockridge the rector, including the Rev. Joseph Fort Newton, a famous preacher. Efforts also were made to consolidate with other city churches. But the membership continued to decline, and in 1945 the church was sold and torn down. Although there was an endowment of over $100,000, it was felt that the lack of a more substantial income made it impossible to continue. The closing of this large and wealthy church was a shock to the community.

The present St. James at Green Ridge opened in 1947 and is located at Concord and Dutton Mill Roads, near Chester. This parish took over the status of St. James, including its charter, some of its furniture and part of the endowment. Other articles of furniture and memorials were either sold or given to various churches.

The present rector is the Rev. Anthony Mattes. There are 325 communicants and a Sunday School of 175.

the age of 72 years after a ministry of 24 years. His name appears in the records as "Absalom Jones (a black man)."

Bishop White in referring to the death of Absalom Jones says "I do not record this event without a tender recollection of his virtue and of his pastoral fidelity."

St. Thomas parish was admitted to Convention in 1864, after struggling for admission for many years, and which was now granted due to the altered status of the colored people, induced by the Civil War, and in response to an urgent appeal by Bishop Potter.

The church over the years has had a number of rectors, some of whom were white and some Negro. The present rector is the Rev. Jesse F. Anderson, S.T.D., who has been in charge since 1944. The communicant membership is 2,450 and there is a Sunday School of 630.

ST. MARY'S CHURCH, WARWICK (1808)

(Situated in Chester County)

While this church was admitted to Convention in 1808, it actually started around 1805, when Levi Bull was ordained Deacon by Bishop White. Levi Bull was born in Warwick Furnace in 1780, the son of Colonel Thomas Bull, an officer in the Continental Army. Levi Bull studied under Bishop White, and also attended a Divinity School conducted by the Rev. Nathan Grier, an eminent Presbyterian, living west of Downingtown.

Upon his ordination Levi Bull took charge of St. Gabriel's, Morlattan (Douglassville). St. Mary's, Warwick was built for him, where he ministered for nearly 50 years. He also officiated at Bangor Church, at Morgantown, West Vincent and Honey Brook. He travelled on horseback for many years. Only in late life did he consent to use a carriage. He lived to be 79 years of age and is buried in the cemetery along the north wall of the church.

Originally there was a log structure for St. Mary's, which was replaced by the present square structure of stone, built in 1849. Some changes were made in 1880. There are many ancient relics and historical articles of furniture in possession of this church. The church has been served by many ministers since Levi Bull, usually in conjunction with nearby congregations. The present vicar is the Rev. Don F. Vandegrift, who also serves St. Mark's, Honey Brook. St. Mary's has 56 communicants and a Sunday School of 20.

ST. JAMES CHURCH, PHILADELPHIA (1809)

(Located at Green Ridge in 1947)

St. James Church first began in Philadelphia in 1809. Its last building located at 22nd and Walnut Streets was sold and torn down

ST. LUKE'S, GERMANTOWN (1811)

Although St. Luke's Church was not built until 1818, and the parish was not admitted into Convention until this time, the beginning of the work in Germantown began much earlier. As early as 1760, occasional services were held by the Rev. Hugh Neill, the missionary at Oxford and Whitemarsh. It was many years until services were held again. We hear of services being conducted by the Rev. William Smith in 1793.

In 1811 a meeting of Episcopalians residing in Germantown was called together by Mr. Thomas Armat to form a church organization. The minister of the Reformed Church on Market Square offered the use of his church on Sunday afternoons for services. A number of ministers officiated from time to time, including the Rev. Jehu C. Clay. The use of the so called "Brick Buildings" in the square was obtained for these services. The Rev. Jackson Kemper conducted a communion service on Easter Day 1815.

Shortly thereafter a Vestry was elected, and the Rev. Charles M. Dupuy was called as rector in 1817, and soon plans were set in motion for the building of a church, and the corner stone was laid in 1818. A charter was obtained, and the parish was admitted into Convention in 1818. For a time the parish had its ups and downs. There was a succession of rectors, and eventually the congregation began to grow.

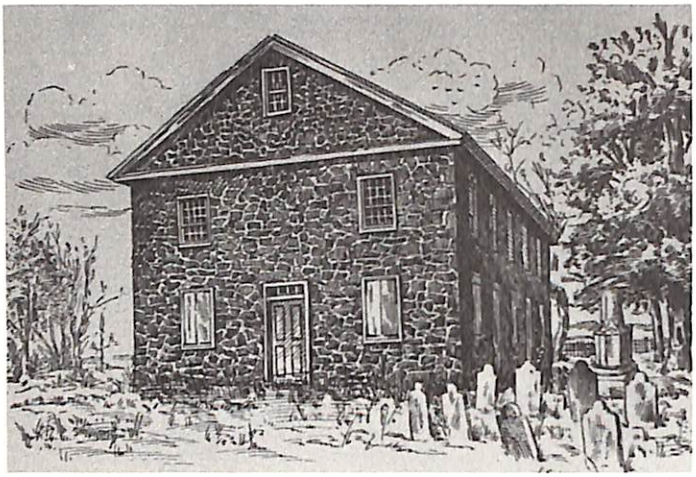
It was decided to increase the size of the building, and this was completed in 1852. Additional repairs were made ten years later, and a parish house erected in 1867.

A chapel of St. Luke's was started in the lower section of Germantown in 1855, and later became the parish of St. John, the Baptist. In 1860 a mission was started in Oaklane, later known as the House of Prayer. A mission in Olney was opened in 1892, which we know today as St. Alban's. Some years later, St. Barnabas mission on Rittenhouse Street was opened in 1904, and the Holy Nativity in East Germantown in 1918.

A new church for St. Luke's was erected during the ministry of the Rev. William H. Vibbert in 1876. A new rectory was built in 1896, a new parish house in 1910, and St. Margaret's House built in 1895, all came during the rectorship of the Rev. Samuel Upjohn, who served from 1883 to 1923. The Rev. Wallace E. Conkling who followed him, was elected Bishop of Chicago and was consecrated in 1941.

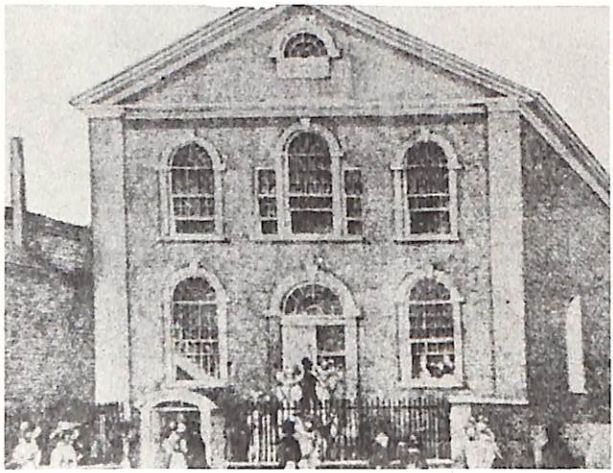
The present rector is the Rev. Robert W. Hill. There is a communicant membership of 498 and a Sunday School of 144.

St. Barnabas Church on Rittenhouse Street in Germantown is in the process of uniting with St. Luke's Church.

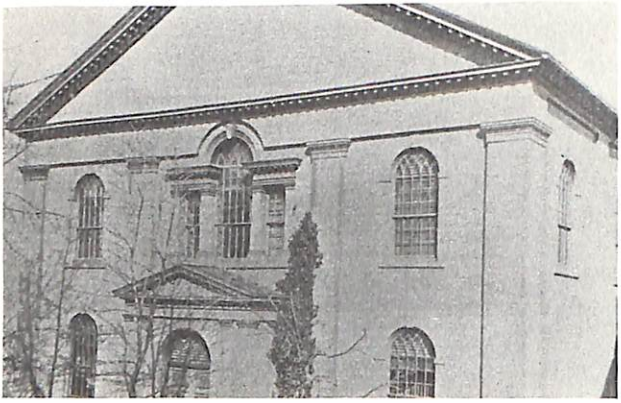


All Saints Church, Torresdale (1773)

Rev. Absalom Jones
Rector, St. Thomas Church, Philadelphia
(1795-1818)



St. Thomas Church (1794)
Adelphia Court and Fifth Street



St. James, 7th and Commerce Streets
(1809-1870)

Rev. Henry J. Morton
Rector, St. James
(1836-1887)

independent in 1897. Holy Trinity Mission in the East end of Norristown was opened in 1893, which continued until 1918, when it was closed and the building sold to another religious body. Other renovations were made to the church in 1898, following a fire.

The Rev. James M. Niblo, a son of the parish, became rector in 1925 and served until 1957. A chapel was erected on Green Street and St. Augustines started in 1928. During Dr. Niblo's rectorship many improvements were made to the fabric of the church, extensive renovations made to all buildings and a rectory built.

The Rev. William N. Lanigan, another son of the parish, has been rector since 1957. The parish has 830 communicants and a Sunday School of 213.

ST. JOHN'S CHURCH, NORTHERN LIBERTIES (1815)

(Located at 3rd and Brown Streets, Philadelphia)

Ground for a church building was given in 1764 by the estate of William Coates. The Rev. William Smith, provost of the College of Philadelphia is said to have been active in establishing a parish in Northern Liberties and preached to a congregation occasionally, which was held in Commissioners Hall.

But it was not until 1815 that plans for the erection of a building began to take shape. The corner stone was laid September 17, 1815, and the Rev. George Boyd was called to be rector in 1815. A charter was granted in 1816, and the parish was admitted into Convention in the same year. The Rev. George Boyd remained as rector until his death in 1850. He was one of the early clergy who believed in the free church system, and he had rather a hard time winning the people over to his idea. He was an active person in the affairs of the Diocese, and its missionary extension.

For some reason the parish never seemed to grow in numbers, and had many financial problems. A number of clergymen followed Boyd, remaining for short periods of time. In 1908 the Rev. George Chalmers Richmond became rector, and within a few years became involved with Bishop Rhinelander, about which we have written elsewhere. After his suspension and final deposition, the parish was in charge of Diocesan missionaries.

St. John's Settlement used the building in 1922 until its removal to other quarters. A Roumanian Orthodox congregation has used the building for occasional services for many years. The parish although very small in numbers has been in charge of the rectors of nearby parishes. It still continues to have wardens and vestrymen, and maintains its charter with occasional services, and the property is kept up. There is a small endowment, and a cemetery is connected with the church. The present rector is the Rev. Ernest A. Harding of Christ Church.

TRINITY CHURCH, SOUTHWARK, PHILADELPHIA (1811)

Southwark in the early days was a district that ran from South Street down Passyunk Avenue to a corner and then down to Moyamensing, and then at Greenwich Road, east to the Delaware. It was mostly a population that bordered along the River. Few streets were opened beyond Fourth or Fifth.

Apparently this church was started by the Advancement Society, which at this time was a kind of Missionary Society, not only advancing money as it does today, but was responsible for getting missions started. The corner stone of the new building was laid in 1821.

This church was on Catherine Street, west of Second. It was admitted into Convention in 1821. For many years it was a very prosperous church, with a large congregation and several outstanding rectors, Daniel Washburn, Andrew Heffern, Horace Fuller and two who became bishops, Levi Ives and our own Bishop Taitt. An interesting consequence of the effect of this church upon its members is the large number of young men who entered the ministry. In its 100 years over 24 men entered the ministry, and several became bishops.

Changes in the neighborhood took its toll upon the membership and in 1908 it had to close. With its funds it removed to the northern section of the city, and took over a mission at 16th and Cayuga Streets. In 1919 it consolidated with Zion Church which had been at 8th and Columbia Avenue, and opened a new work at Broad Street and Wyoming Avenue, and became known as Zion Church.

The present rector of Zion Church is the Rev. Raymond R. Taylor, Th.D. and the communicant membership is 305 and a Sunday School of 80.

ST. JOHN'S CHURCH, NORRISTOWN (1812)

A group of men met with Mr. Levi Pawling, a lawyer of Norristown in 1812, to make plans to organize and build a church. A charter was obtained December 17, 1812. Land was purchased and a building erected and completed in 1814, which is part of the present building on East Airy Street. The parish was admitted into Convention in 1815.

The Rev. Jehu Curtis Clay became rector in 1815, who was also serving St. Thomas, Whitemarsh at the same time. After a short absence, he returned and remained in charge until 1832. During the period in between, the Rev. Bird Wilson was in charge. He will be remembered as a protege of Bishop White and a professor at General Seminary.

Many other rectors served this parish. During the period of the Rev. Nathan Stem, extensive alterations and additions were made in 1856 and 1857. While the Rev. Isaac Gibson was rector, All Saints Chapel on Haws Avenue in Norristown was started in 1892. It became

A. J. Arkin, Edward H. Bonsall, Charles A. Rantz, William McClelland and others.

This parish is in the heart of a rapidly changing neighborhood, and many of its parishioners live at a distance and for sentimental reasons come back to the old church. The present rector is the Rev. W. Roulston McKean, D.D. who has been in charge since 1942. There is a communicant membership of 385.

ST. MARK'S, MANTUA (1822)

A church building was erected at 36th and Sycamore Streets in 1819 and was named St. Mark's Church in the village of Mantua. This is of course in West Philadelphia now. In 1813 a permanent bridge was built across the Schuylkill at Spring Garden Street, and real estate developers began to sell lots in Mantua, on the west side of the river. So this was the first church started, after the bridge was built, in West Philadelphia.

The Rev. James Montgomery was in charge until he took charge of the work at St. Stephen's in Philadelphia. Several other clergy supplied during the years of 1825 and 1826. The building was unused for a time and finally destroyed by fire.

In 1851 when St. Andrew's Church in West Philadelphia was being organized, the lot on which this church had been, was purchased, and a new building and rectory started. This was sold in 1865, and St. Andrew's moved to 36th and Baring.

ST. STEPHEN'S CHURCH, PHILADELPHIA (1823)

This church on Tenth Street, between Market and Chestnut was organized in 1822. A building, which had been used by a Methodist congregation was purchased, and the first services held on January 20, 1822. The building was entirely altered, and became practically a new structure in 1823. It was admitted into Convention the same year.

The Rev. James Montgomery became the first rector in 1822. He had been married to the granddaughter of Bishop White. A strong preacher, he emphasized an evangelical note. His frail health necessitated his retirement after a few years. A long list of distinguished rectors followed, among whom were Henry Ducachet, Samuel D. McConnell, who was recognized as a great scholar, Elwood Worcester, the founder of the Emmanuel Movement for spiritual healing, Carl Grammer, an outstanding liberal and evangelical.

Associated with the music of St. Stephen's was Dr. David D. Wood, the organist for 46 years. Though blind, he handled faultlessly the large instrument which he had designed. He was also a distinguished composer. He died in 1910.

St. Stephen's was blessed with many eminent laymen. One of

ST. MATTHEW'S CHURCH, FRANCISVILLE (1822)

Francisville is an old section of Philadelphia, and was in the early days part of the district of Spring Garden. Various owners of the tract of land held possession from the time of Penn. It finally came into the family of Tench Francis, from whom it got its name. Ridge Road was the main artery which ran through the area. The church is located at 18th Street and Girard Avenue.

The church began in 1822, and was an offshoot of Old St. Paul's at Third and Walnut Streets. An organization in St. Paul's called The Female Protestant Episcopal Association of Penn Township, raised funds to support a missionary in the area of Francisville. The first missionary sent was the Rev. Norman Nash, and thus began the work of St. Matthew's in 1822. A very complete history of this parish was written by Franklin Spencer Edmonds in 1925, which also gives some history of the Diocese. We have referred to this commendable work many times.

Soon a building was erected at the corner of Powell and George Streets, upon Schuylkill North Fourth Street, which today is 19th Street. It was consecrated in 1824, and a vestry elected. It was incorporated in 1825 and admitted to Convention. The Rev. Robert Pigget became the first rector in 1823. Many other famous ministers served, including Jacob M. Douglass, and George Emlen Hare. The latter was at the time professor at the University of Pennsylvania, and for a time head of the Episcopal Academy. When he began teaching at the Divinty School he gave up his work at St. Matthew's in 1862.

Improvements were made to the original building in 1843. During Dr. Hare's rectorship great progress was made. He had several outstanding assistants. One of them the Rev. Henry S. Spackman was influencial in starting St. Clement's Church and became its first rector. A question of a new church was raised in 1845. Several new sites were considered and finally in 1857 it was decided to locate at 18th Street and Girard Avenue, although this was not strictly on the original tract of Francisville. The corner stone was laid in 1858, and a parish house was also erected. A new Sunday School building was added in 1860.

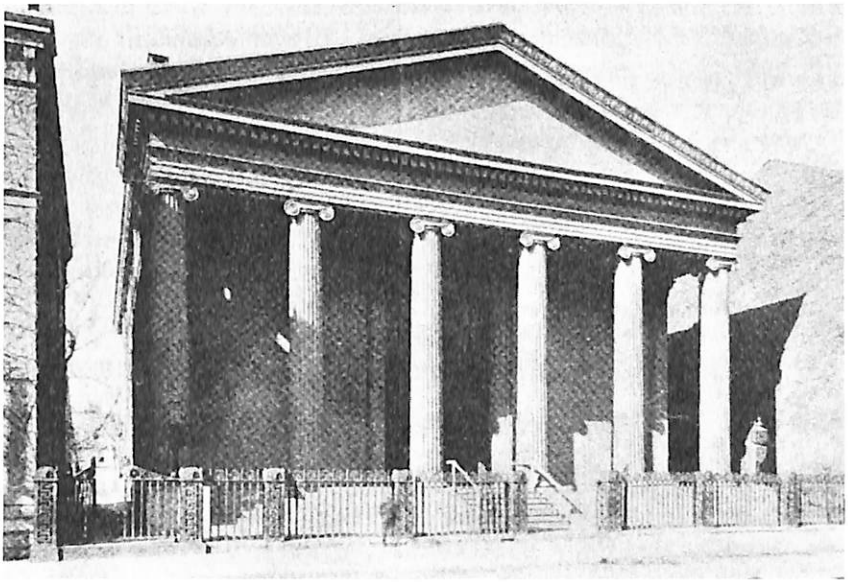
Many prominent laymen have been connected with this parish, among them Judge Stroud, Thomas Smith, James MacCalla, John Lambert, Artemas Ward, Edward H. Bonsall and Franklin Spencer Edmonds. Lewis Redner, (of Little Town of Bethlehem fame) was organist for a short period of time.

The parish has sent a large number of men into the ministry, Chap of whose names will be immediately familiar, George C. Foley,

Franklin Spencer Edmonds
St. Matthew's Church

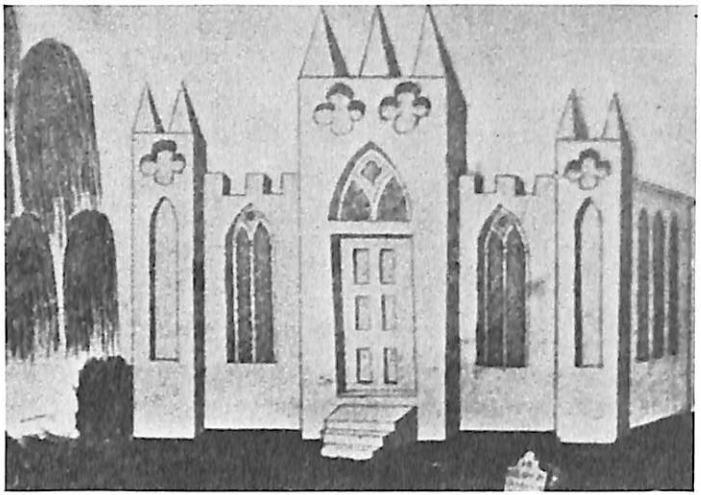
Rev. James Montgomery
First Rector, St. Stephen's,
Philadelphia (1823-1834)
Married granddaughter
of Bishop White

Rev. Elwood Worcester
Rector, St. Stephen's,
Philadelphia (1896-1904,
Founder, Emmanuel
Movement, Boston

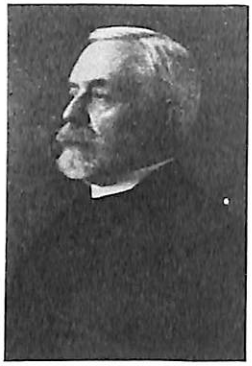


St. Andrew's Church, Philadelphia
(1823)

Rev. John Rodney
Rector, St. Luke's,
Germantown
(1825-1867)



St. Luke's Church, Germantown
(1818-1840)



Rev. Samuel Upjohn
Rector, St. Luke's,
Germantown
(1883-1933)

Rev. Jehu C. Clay
Rector, St. John's,
Norristown
(1815-1832)

Rev. James M. Niblo
Rector, St. John,
Norristown
(1925-1957)
Member, Standing
Committee

Rev. George Emlen
Hare, Rector,
St. Matthews, Phila.
(1844-1862)

St. Matthew's Church, Francisville
(1822)

Rev. Jacob M.
Douglass, Rector,
St. Matthews, Phila.
(1836-1844)
First Missionary,
Advancement
Society

admitted into Convention in 1827, and a charter was obtained in 1830. In 1844, the Rev. Thomas C. Yarnall became rector and served for over fifty years.

A new church was built in 1873, and consecrated in 1890. A rectory was built in 1850, and a Sunday School building in 1874, enlarged in 1883. There was a cemetery in the rear of the church. Some members withdrew in 1855 when the Church of the Saviour was started at 38th and Ludlow.

For a period from 1934 to 1936, this Church became a chapel of St. James in Philadelphia. For a period it was a University Chapel. In 1937 St. Philip's at 42nd and Baltimore Avenue merged with St. Mary's and lost its identity.

The present rector is the Rev. John M. Scott, who is also the Episcopal Chaplain at the University of Pennsylvania. There are 130 communicants and a Sunday School of 36.

CHRIST CHURCH, POTTSTOWN (1825)

This parish looks back to the days when the ministers of St. Gabriel's Church at Morlattan served this general area. A union Sunday School was started in Pottstown in 1815, under the Rev. Jacob Douglass, and the first services are recorded as being held in 1825. The Rev. Levi Bull, who was in charge of several congregations in the area also held services occasionally in Pottstown, as also did the Rev. George Minter. A charter for the church was obtained in 1826, and it was admitted into Convention the same year.

The first church building on Hanover Street was erected in 1833. The Rev. George Minter was in charge then, and he also served St. Gabriel's. In 1846 another church was built on the present site on High Street. A larger building was erected in 1872. Subsequently a Guild House was completed 1902 and in 1931 a parish building. A long list of clergy served this parish from the time of its inception, some of whom are still living. Several young men entered the ministry from this parish.

The present rector is the Rev. Wilfred F. Penny, who succeeded the Rev. George A. Lineker in 1965. There are 687 communicants and a Sunday School of 270.

GRACE CHURCH, PHILADELPHIA (1826)

When one goes over the history of some of the older churches, there is a temptation to linger and to think how different the past is from the present. How soon the great achievements and monuments perish from the mind of man, as if they had never been.

When Grace Church started in 1826, Philadelphia had a population of about 100,000. There were then six other churches in Philadel-

these was Edward Shippen Burd, said to be one of the richest men in Philadelphia at that time (1823-1848). After his wife's death a fund was left to establish the Burd School for orphaned and fatherless girls.

The Community House was erected during Dr. Grammer's rectorship (1905-1936), and many improvements were made to the church interior. A Chapel for the Hard of Hearing conducts regular services in this parish, and is in charge of the Rev. Gustave C. Meckling. Lenten Noon-day Services have been held here for 75 years.

The Rev. Alfred W. Price came to St. Stephen's as rector in 1942. Dr. Price has made this church well known as a place of spiritual healing. The communicant membership is 435, and there is a Sunday School of 60.

ST. ANDREW'S CHURCH, PHILADELPHIA (1823)

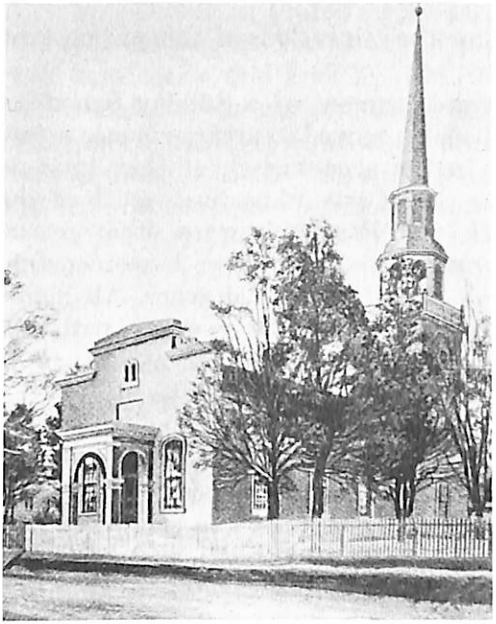
This church was located on the west side of Eighth Street, above Spruce, and was organized in 1822. Services were first held in the Masonic Hall. The building was started in 1822, and consecrated May 31, 1823. It is a handsome Greek Revival structure, with a temple portico. With changes in the neighborhood, after almost 100 years, the building was sold in 1921 to a congregation of the Greek Orthodox Church. The funds, the name and the corporation were assumed by the St. Andrew's Chapel of the Philadelphia Divinity School.

The first rector of this old church was the Rev. Gregory T. Bedell, (1822-1834). He was succeeded by a number of very distinguished rectors, several of whom later became Bishops of the Church. Thomas Clark, became Bishop of Rhode Island, and William Bacon Stevens became the fourth Bishop of Pennsylvania. A long list of other clergy, nearly fifty, came out of this congregation. At one time it had a congregation of over 1,500, and a Sunday School of over 1,000. The parish was noted for having a very wonderful missionary spirit.

ST. MARY'S CHURCH, HAMILTON VILLAGE (1824)

The first services held in Hamilton Village, or as it was also known, Hamiltonville, was in 1817. A village school house was used and it was sometimes called "The Academy." It was located on Chestnut Street, between 39th and 40th Streets. At the time this mission was started the area was rural. The permanent bridge across the Schuylkill had been erected in 1813, and people began to move into what is now West Philadelphia. The mission was in charge of the Advancement Society.

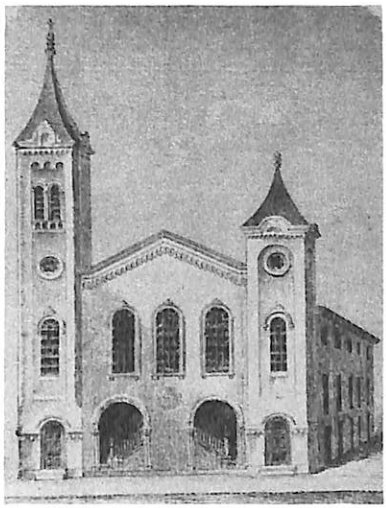
A church was erected in 1824, and enlarged in 1846 on the present site, on Locust Street, between 39th and 40th Streets. The ministers serving St. Mark's, Mantua also served St. Mary's. The church was



St. Mary's, Hamilton Village
(1824)

Rev. Thomas C. Yarnall
Rector, St. Mary's,
Hamilton Village
(1844-1894)

Christ Church, Pottstown
(1846)



Grace Church, Philadelphia
(1834)

phia proper. Twelfth Street, where Grace Church was built, was on the outer edge of the city. The rest was fields and open country.

As early as 1826, plans were made to start a church in what was then called the northwest part of the city. The "Bethesda Meeting House" at 11th and Vine Streets was first purchased in 1827, and the parish admitted into Convention the same year. The Rev. Benjamin H. Aydelotte (who was also a medical doctor) was called to take charge. Several other clergy served for brief periods.

In 1834 a church was erected at 12th and Cherry Streets, and at about the same time, the Rev. William Suddards became rector. He remained in charge for 44 years. He was a brilliant preacher, and great numbers came to hear him. It is said that he baptised over two hundred Quakers. This church was one of the great parishes of the city. By the time that Dr. Suddards retired in 1878, the city had greatly changed. While other outstanding clergymen followed him, the better days had gone, and the parish was looking for a change of location. Now we would like to divert.

A mission called the Reconciliation had been started by the Rev. Dudley Chase in 1886 at 40th and Girard Avenue, over a drug store. In 1889, when the owner of the property died, a Mrs. R. T. Willing, she left funds for the building of a chapel. This chapel was built at Leidy and Girard Avenue, and was in charge of Grace Church. The mother church at 12th and Cherry moved to the chapel in 1912, and it then became Grace Church. The old church at 12th and Cherry was sold, and for awhile it was used as a furniture warehouse, and was finally torn down in 1926.

Grace Church at Leidy and Girard Avenue merged with the Church of the Incarnation, which started in 1855, and was located at Broad and Jefferson Streets. The merger took place in 1942. At this time the Rev. John K. Shryock, who had been rector of Grace Church now became rector of the combined parish, known as Grace Church and the Incarnation. Changes in that part of Broad Street and removal of many of the members made necessary a new location. The building was sold, torn down and is now used as a gas station.

In 1946, Grace Church and the Incarnation took over St. George's Mission in the area of Kensington, called Venango, which had been a struggling church since 1886. The story of the Incarnation and of St. George's will be given later. The records of these three churches are at the Venango Church.

The communicant membership of Grace Church and the Incarnation is 137, and there is a Sunday School of 51. There has been no rector for the past two years until the appointment of the Rev. Henry W. Kaufmann in 1968.

ST. PAUL'S CHURCH, WEST WHITELAND (1828)

This church is located on the Lincoln Highway, at Glen Loch. The work of St. Paul's Church began when the Rev. Samuel C. Brinckle, held services in this area in 1828. He was in charge of the parishes of St. David's, Radnor and St. Peter's, Great Valley. A stone church was built in 1829. It was admitted into Convention in 1828. A charter was granted in 1843. There is a long list of ministers that served this church over the years, some later becoming very prominent.

For many years, St. Paul's was associated with St. Peter's, Great Valley and the same ministers served both churches. This continued off and on until after the ministry of the Rev. Jules Prevost, who was in charge from 1910 to 1925.

After Dr. Prevost's time, the ministers at St. Paul's were associated with the Church Farm School at Glen Loch, in a teaching capacity. For many years St. Paul's was a kind of chapel of the School, although many people of the surrounding area attended the church. In recent years the church has been completely independent of the nearby institution. There is a complete plant and a cemetery in which one of the former ministers is buried.

The Rev. John R. Norman, Jr., became rector in 1960. There is a communicant membership of 347 and a Sunday School of 183.

GRACE CHURCH, HULMEVILLE (1831)

The village of Hulmeville is about four miles west of Bristol. In the early days when the parish was started it was an industrial town surrounded by farms, and was quite prosperous.

In 1826 a Sunday School was started by some members from the Bristol Church, and the classes were held in a building loaned to them by the Society of Friends. The Sunday School was connected with St. James, Bristol, and the rectors of the Bristol Church held occasional services for the adults. It was supposed to be a mission under St. James. The Rev. George Kirk became the first rector in 1837. The church received its name from the fact that some members of Grace Church, Philadelphia were of assistance when it started. The Advancement Society also lent its aid. A Sunday School room and a rectory were built in 1860.

This parish is said to have established the Church at Falsington, the chapel at Newportville and the mission at Eden, which later became St. James, Langhorne.

In 1837 a charter was granted to Grace Church and it became independent, and was admitted into Convention the same year. For a period the parish supported itself, but later it had to rely on layreaders and Divinity students. Around 1915 to 1930, it became a part of the Country Mission of Bucks County, and for awhile it was associated with several nearby churches, having the same minister.

ALL SAINTS CHURCH, MOYAMENSING (1827)

We shall now attempt to follow the migrations of this parish over a period of 140 years.

All Saints began with the establishment of a Sunday School in 1827 in a house on Shippen Lane, which moved to another house a few months later on Cherry Grove, in the area known at that time as Moyamensing. Moyamensing was one of several sections south of the city of Philadelphia. Southwark and Passyunk were other areas. Several attempts were made to extend the church in Moyamensing. Five churches were started over a period of several years, All Souls, which later joined Ascension, St. Mark's, which merged with All Saints in 1842, The Evangelists, which continued for a number of years, All Saints and the Holy Spirit.

Efforts were made by the little Sunday School to have services of worship, and around 1830 several clergymen responded including Jackson Kemper and Bishop White. The Advancement Society furthered the establishment of this mission and soon a small building was erected at Shippen Lane and Fitzwater Street. The first missioner was the Rev. William Bryant in 1836. The parish was admitted into Convention in 1838. Finally a larger building was placed at 12th and Fitzwater Streets in 1846, which was later enlarged. A number of well known clergy served as rectors. We notice that the Rev. Dr. Duhring was rector from 1867 to 1895.

In 1890, another mission was established by the Convocation called the Holy Spirit, and a church was built at 12th and Snyder Avenue. This church grew too, although it still remained as a mission. In 1909 it was decided that the two churches, not too far apart should be merged, and they were located at 11th and Snyder Avenue in a new building, and the name of All Saints was retained. The Rev. John E. Hill was the rector at this time.

A mission for Colored people was started in 1930, and in 1932 they moved in with All Saints, retaining their identity, and they took the name of the Holy Spirit.

Finally we come to the last stage. Changes in the neighborhood of 11th and Snyder Avenue made it seem imperative that the parish should move to a new location. So All Saints was sold in 1949 to another religious group, and the parish moved to Rhawnhurst in Northeast Philadelphia, and took over the Mission of the Ascension which had been started in 1926. The rector of All Saints, Rhawnhurst is the Rev. Edward B. Pollanick. The Chapel of the Holy Spirit which had been meeting in All Saints, merged with the Church of the Crucifixion at the same time, 1949.

We shall give a fuller account of All Saints at Rhawnhurst in its proper place in the chronological order.

at All Saints, Torresdale and Trinity, Oxford. The first baptism was in 1834. The old Frankford Academy was later rented for Sunday School and church services. Land was purchased, and a chapel, called "The Tabernacle," was erected in 1835. William Welsh, and William Overington were among some of the leading laymen of this parish for many years.

In 1846 a church was built, to which several additions were made. A charter was obtained in 1845, and the parish was admitted to Convention in 1846. St. Stephen's, Bridesburg was started by this parish in 1870, and also St. Paul's, Aramingo in the same year. There followed a number of faithful clergy and laymen, whose names and deeds, space prevents us from mentioning.

Finally there came the Rev. John B. Harding (1893-1921) a man of unusual ability and leadership. In 1894 a new rectory was built, in 1895 a parish house was erected, in 1897, St. Bartholomews, Wissinoming was started, and in 1908, the present English Gothic church was built, said to be one of the most beautiful in Philadelphia, designed by the architect Frank R. Watson. The congregation and Sunday School were among the largest in the Diocese. A number of men went into the ministry from this parish, among whom were Frank Creighton, who later became Bishop of Michigan, and Jack Hart, a well known clergyman of this Diocese for many years, and recently deceased.

The present rector is the Rev. Albert F. Fischer, who came to St. Mark's in 1945. The communicant membership is 856 and there is a Sunday School of 220. In recent years a new rectory has been purchased, which is on Wakeling Street.

EMMANUEL CHURCH, HOLMESBURG (1832)

This church began as a Chapel of All Saints, Torresdale in 1832. At that time, the Rev. George Sheets was the rector of the combined churches of Trinity, Oxford and All Saints, Torresdale. Up until that time, Episcopalians living in Holmesburg had to travel to All Saints, Torresdale, a distance of some two or three miles. A small chapel was built in Holmesburg in 1832. Emmanuel Church became independent of All Saints in 1844. A charter was obtained and the parish was admitted into Convention in the same year. The Rev. William Henry Bourns became rector at this time. The land upon which the church was built was a gift of Miss Hannah Lardner.

A new church building was erected in 1858 to accommodate the growing congregation. A cemetery was set aside in 1883. A parish school was started and in 1879 a school building was added, the gift of Miss Eliza J. Brown, and it was used for religious and secular education. During the rectorship of the Rev. D. C. Millett (1864-1894) Holy Innocents Church at Tacony was started. A rectory at Frankford

With the great changes which took place in Bucks County in recent years, and the influx of people, Grace Church felt the need of greater facilities to accommodate the people. The basement of the church was enlarged for the Sunday School, a new rectory was built in 1961, and it has become self supporting. The growing congregation now makes necessary a new building for the congregation and the Sunday School. The present rector is the Rev. Henry L. Casey. The communicant membership is 396 and the Sunday School numbers 298.

ST. DAVID'S CHURCH, MANAYUNK (1831)

The Rev. Robert Davis, a retired clergyman from Reading, canvassed the neighborhood of this parish and found 300 persons who were Episcopalians, and encouraged a group of citizens to establish an Episcopal church. They met on December 8, 1831, and determined to organize a congregation. Vestrymen were elected and arrangements were made to hold services. It was admitted into Convention in 1835. A church was built in 1835. The missioner in charge was the Rev. Christian F. Cruse. Several other clergymen served short periods of time. A parish house was built during the rectorship of the Rev. Benjamin W. Morris, who later became Bishop of Oregon.

During the rectorship of the Rev. J. W. Claxton (1857-1862) the church building was enlarged, and a mission was established on Ridge Road, which became St. Alban's, Roxborough. St. Stephen's on Terrace Street became a mission in 1887.

In 1876, the present parish house was built during the rectorship of the Rev. Charles Logan. The old church was destroyed by fire in 1879, and within two years the present fine large edifice was built. A name which stands out over the years is a faithful layman, Mr. Orlando Crease, the Rector's Warden from 1866 until his death some 56 years later.

The present rector is the Rev. Arthur F. Brunner. There is a communicant list of 172 and a Sunday School of 85.

ST. MARK'S CHURCH, FRANKFORD (1832)

This church is located at 4442 Frankford Avenue, which in early days was Frankford Road, and King's Highway.

One of the first references concerning religious services being held in Frankford, is the report of the Rev. Robert Weyman, an S.P.G. missionary stationed at Trinity, Oxford. The date of the report is 1728, and he tells of holding services in the home of Mr. Walton, a schoolmaster in Frankford. Other early services were held.

In 1832 a Sunday School was held in Morrow's Schoolroom on Paul Street, in which religious services were also conducted. Soon regular services were held under the Rev. George Sheets, the minister

Sunday School additional class rooms were added during the term of the Rev. J. Wesley Rennie, who was rector from 1951 to 1962.

The present rector is the Rev. James F. McKendrick. The communicant membership is 441, and there is a Sunday School of 312.

ALL SOULS CHURCH, PHILADELPHIA (1833)

Some of the members of St. Peter's Church associated themselves together to build a new church in the southwestern part of the city. The Rev. Robert Piggott was chosen to be their rector. The first service was in 1833 in a school building in Ranstead Court, and then later in a building on Fifth Street below Walnut. The parish was called All Souls. Eventually a building was started on Lombard Street above 11th, in 1834, but before it was completed financial difficulties arose, and it was decided in 1835 to unite with the Church of the Ascension which was just then organizing. So the building was completed with the help of this new group, and the first service was held in it in 1836. As far as All Souls is concerned this was the end of the Church by that name. The story of the Ascension Church will be given later.

CHURCH OF THE EPIPHANY, PHILADELPHIA (1834)

This church which was located on the northwest corner of 15th and Chestnut Streets, was built in 1834, largely through the efforts of the Rev. Stephen H. Tyng, D.D. He had been the rector of St. Paul's, and took with him many members of that congregation. The parish was admitted to Convention in 1834. It was a large and influencial parish, with several distinguished rectors.

The son of Dr. Tyng, the Rev. Dudley A. Tyng later became rector of this parish in 1853. He was forced out of his church because he publicly objected to the Fugitive Slave Law, which permitted slave owners to pursue their slaves into northern territory. A new church was erected for him called the Covenant, at 17th and Filbert, but he died before it was completed. The Epiphany had a chapel at 23rd and Cherry Street, which in 1898 occupied the Atonement at 17th and Summer Street, when it moved to West Philadelphia.

In 1898 this parish combined with St. Luke's Church on 13th Street below Spruce, and the building of the Epiphany was sold, and torn down.

ST. ANDREW'S, WEST VINCENT (1834)

This is one of the churches started by the Rev. Levi Bull around 1830, and was an off-shoot of St. Mary's, Warwick. It was admitted to Convention in 1834. In its early days it was a very flourishing parish, but because of many changes in the surrounding countryside, it became almost deserted. From 1888 to 1897 services were abandoned. It then came under the influence of St. Peter's, Phoenixville, and later it was

Avenue and Decatur Street was erected in 1889, the gift of Joseph E. Temple and given in his memory. A new parish house was built in 1924, the gift of Mrs. Garrett, during the rectorship of the Rev. Sydney Goodman (1911-1931).

A number of rectors served over the years and a long list of devoted laymen and laywomen have given loyal service to the parish. The Rev. Henry E. Kaufmann, who has just retired was rector for 27 years.

The present rector is the Rev. Charles F. Kelbaugh, who has just taken charge. There is a communicant list of 917 and a Sunday School of 405. A new rectory has just been purchased in Winchester Park, and the old rectory has been placed upon the market for sale.

ST. LUKE'S CHURCH, NEWTOWN (1832)

Newtown in Bucks County was the place selected by William Penn in 1684 and laid out to be the ideal spot for a great inland city, hence the name New Town. The first reference to a church in Newtown is in 1832, when a group of people subscribed to pay certain sums of money to erect a church. Dr. Phineas Jenks, a layman sponsored the movement. Probably St. James, Bristol had charge of the congregation at the beginning. A lot was purchased and a building started. A marble tablet indicates the date "Founded 1832." The Rev. G. W. Ridgely held services, and became rector in 1834. The parish was admitted into Convention in 1835. A charter was obtained in 1836. The Rev. Mr. Ridgely officiated also at the church in Yardley. It seems that succeeding rectors made visits to the churches in Hulmeville and Centreville, now known as Buckingham. The parish house was built in 1893.

The present rector is the Rev. Ronald A. Wiley, and the communicant membership is 324, with a Sunday School of 154.

CALVARY CHURCH, ROCKDALE (1833)

A merchant by the name of Richard Somers Smith, a devout Episcopalian had moved to Rockdale, and having a desire to worship God where he lived he decided to form a church. He began by starting a Sunday School in 1833, and then he called the people together to form a church. The Advancement Society sent a missionary, the Rev. Marmaduke Hirst. The congregation was admitted to Convention in 1835.

Finally a church was built in 1836. The Rev. Alfred Lee became the rector, being in charge of St. John's Concord at the same time. Alfred Lee later became the first Bishop of Delaware.

The church continued to grow, and several times the building was enlarged. During the rectorship of the Rev. John R. Huggins (1946-1951) additions were made to the building. With the increase in the

being the Rev. William C. Emhardt, 1937-1942. For several years, the church was used as a mission for Italians under the Rev. Thomas E. Della Cioppa.

The church was closed in 1946, and the buildings sold. The records of this congregation are at the Church House.

ST. ANDREW'S CHURCH, YARDLEY (1835)

The Rev. Greenbury W. Ridgely was a kind of missionary at large in Bucks County, while he was rector of St. Luke's, Newtown. With the financial assistance of the Advancement Society, he was able to start a number of new churches of which St. Andrew's was one.

Early services in Yardley were held in a "Union Meeting House," in which ministers of various other groups held occasional services. The building came into the possession of the Episcopalians in 1835, in which year the parish was organized. A charter was obtained in 1835 and the church was admitted into Convention the same year. Another early missionary was the Rev. George Kirke. A Sunday School building was added in 1843, and a cemetery was set aside around 1850.

The present church was erected in 1890 during the rectorship of the Rev. Richard H. G. Osborne, M.D. Many other clergy have served the parish over the years. In recent years the area has developed and the church has benefitted in many ways.

The present rector is the Rev. Frank T. Griswold, and there are 515 communicants, and a Sunday School of 245.

CHURCH OF THE HOLY TRINITY, WEST CHESTER (1835)

West Chester the county seat of Chester County, was the first organized of the three original counties (Chester, Philadelphia, Bucks) of the Province of Pennsylvania. Chester County was reduced in size in 1789, when Delaware County was formed.

It is said that the start of an Episcopal Church in West Chester, grew out of the need for such a church by the Episcopal students who were attending the West Chester Academy. A meeting held in 1835 organized the congregation and the first minister was the Rev. George W. Cole. A charter was obtained in 1838, and the parish was admitted into Convention in the same year. The first church was erected on West Gay Street in 1839.

The growth of the congregation necessitated larger quarters, and during the rectorship of the Rev. John Bolton, a new building was erected at Union and High Streets in 1870. A parish house was built in 1882. A number of outstanding rectors have served the parish over the years, one of whom became the Bishop of Ohio, the Rev. Gregory T. Bedell. In 1966, Ascension Mission, West Chester, which was a mission for Negroes built in 1922, merged with Trinity Church.

served by St. Mary's, Warwick. Then for a number of years the work of this mission remained dormant, and the church was closed from 1924 to 1950.

Finally around 1952, the Rev. Kenneth C. Werner took charge, and the church was opened in 1953. A renewal of life has been going on for a number of years. A parish house was built in 1955 and a rectory added to the plant in 1957.

The Rev. Kenneth C. Werner is the rector, and the communicant membership is 508, with a Sunday School of 200.

ST. MARK'S, HONEY BROOK (1835)

This church is still in a rural area, not much changed from the time it was started around 1835, by the Rev. Levi Bull. There is a stone church, which goes back to the days when the work began. The undercroft is used as a parish house. There is a rectory just across the road from the church. The parish was admitted to Convention in 1837, when it became incorporated.

For many years St. Mark's has been served by the same minister who is in charge of St. Mary's, Warwick. There is a long list of over twenty-five ministers that have served this church over the years. The present missionary is the Rev. Don F. Vandergrift. There are 118 communicants, and a Sunday School of 75.

CHURCH OF THE ASCENSION, PHILADELPHIA (1835)

As we have stated above, this church was known in the beginning as All Souls Church. It was located on Lombard Stret, above 13th. The building which All Souls had started was completed by the members of the Church of the Ascension in 1836, and admitted into Convention in 1837. For many years it struggled along, beset by lack of members and financial support. It was incorporated in 1845.

Finally in 1861, it was decided that the best thing was to become a chapel of St. Luke's Church on 13th Street, above Spruce, which had started in 1839, and was close by now. This arrangement continued until 1867, when Ascension became independent again, but still confronted with many difficulties in making its way.

Then a change came in 1880 with the selection of the Rev. G. Woolsey Hodge as rector. With his advent conditions improved, and in 1886 a new church was built, with a school building, at a new site, Broad and South Streets. Within a short while Ascension became a very important parish in the Diocese, and its rector, Dr. Hodge, one of the leading clergy of the Diocese.

Finally in 1918, this church became a Diocesan Church under Bishop Rhinelander, and it became known as the Pro-Cathedral Church of St. Mary. Soon thereafter Dr. Hodge became rector Emeritus. He died in 1929. Other clergy were in charge, the last

ST. PETER'S CHURCH, PHOENIXVILLE (1838)

This church was organized February 1, 1838. First services were held in June of that year, and the first minister was the Rev. Henry H. Whitesides. A charter was obtained in 1840, and the parish admitted to Convention in the same year. A building was started in 1840, but not completed until sometime later. Most of the ministers remained for only short periods of time. However, the Rev. William R. Stockton, who came in 1858, remained for 36 years. He built the church up. In 1901 considerable renovation was made to the building, and a new chancel added. The parish house was built in 1906. All of this latter work was done during the rectorship of the Rev. W. H. Burbank (1900-1908). At this period St. Peter's was associated with St. Andrew's, West Vincent, Epiphany, Royersford and St. Peter's, Great Valley. The Rev. Francis C. Hartshorne (remembered by many in the Diocese) succeeded Mr. Burbank and he remained in charge until 1928.

The Rev. Philip T. Fifer is the present rector, who has been in charge since 1951. The communicant membership is 229, and the Sunday School has 94.

ST. LUKE'S CHURCH, PHILADELPHIA (1839)

St. Luke's located on 13th Street above Pine was started in 1839 when a group of seventeen men from seven city parishes advanced the money to build this church. They were reimbursed by the sale of pews when the church was completed in 1840. It is now one of the few remaining specimens of the Greek style of architecture, once so prevalent. The first rector was the Rev. W. W. Spear. The parish was admitted into Convention in 1839.

In 1847, the Rev. Mark Antony DeWolfe Howe became rector, and he is remembered as having become the first Bishop of Central Pennsylvania in 1871. During his absence, for several periods of time, his place was taken by the Rev. William Hobart Hare, his assistant and son-in-law, who became bishop of North Dakota in 1873. A parish building was erected in the late 1880's.

In 1898, the Church of the Epiphany, which had been located at 15th and Chestnut Streets for over sixty years, merged with St. Luke's, their building having been sold, it is reported for $600,000. The title of the combined churches became St. Luke and The Epiphany. The consolidated churches were admitted to Convention in 1898. The Rev. Thomas A. Tidball, the rector of the Epiphany became rector of the combined churches. Since that time there have been several outstanding rectors, the Rev. David M. Steele (1904-1933) who was noted for his rather controversial pronouncements, and during whose time the church was noted for its music. The Rev. Joseph Fort Newton (1938-1950) was a foremost preacher and the Rev. Walter M. Haushalter (1950-1963) a scholar and preacher.

The present rector is the Rev. Kenneth Anthony, who has been in charge for the last 17 years. There is a communicant membership of 778, and a Sunday School of 248. The Rev. Mr. Anthony has recently resigned.

EMMANUEL CHURCH, KENSINGTON (1837)

This church is located on Marlborough Street, near Girard Avenue. It was started through the efforts of the Rev. Christian Wiltberger in 1836. The church was built in 1838. It was admitted to Convention in 1837. It is often said that St. Paul's Church on Third Street below Walnut was responsible for this church. The only connection we can find is that Mr. Wiltberger has been trained in St. Paul's. An interesting note about the influence of this church, is that in its early days, it sent two missionaries out, the Rev. John Liggins to China and Japan (the first one of the American Church) and Miss Mary Ball to Liberia, and while she was there married the second Bishop of Liberia, presumably John G. Auer.

From 1890 to 1918 there seems to have been a period of retrogression in this parish, thought to have been caused by the poor condition of the building. It was decided to put up a new building during the rectorship of the Rev. A. A. Tarrant, M.D. (1919-1934). This new building was completed in 1922.

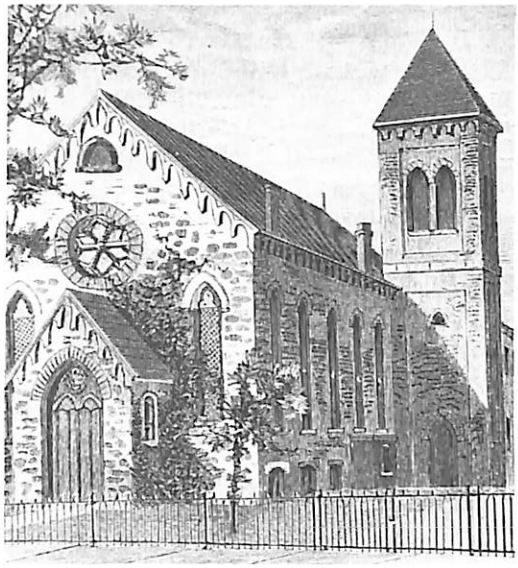
In recent years this parish has been ministered to by the rector of the Church of the Good Shepherd, Kensington, the Rev. David O. Trauger. There is a communicant membership of 60 and a Sunday School of 16.

TRINITY CHURCH, BUCKINGHAM (1837)

This area in the early days in Bucks County was known as Centreville. Services were first held here in the summer of 1837. Soon a site was given by Joseph Anderson, on which to build a church. In the meantime services were held in an old coach shop. Here a meeting was held in 1839 and the congregation organized. The church building was completed in 1840, and the same year the parish was admitted into Convention. The Rev. G. W. Ridgely who began the services remained in charge until 1841, and was followed by the Rev. Christian Wiltberger. He also served Grace Church, Hulmeville. For a period of time Trinity Church and St. Paul's, Doylestown had the same minister. In 1873 they separated.

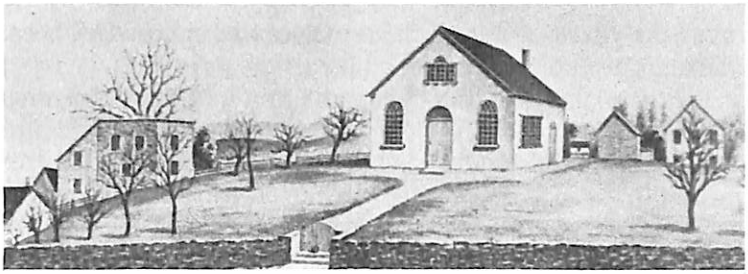
A mission at Center Hill was begun in the 1850's, and was later in charge of the Center Country Mission.

In 1910 the parish became self supporting. During the rectorship of the Rev. Roderic Pierce (1946-1966) a new parish house was erected and considerable improvements made to the Church. The present rector is the Rev. Ralph E. Johnson. There are 365 communicants and a Sunday School of 139.



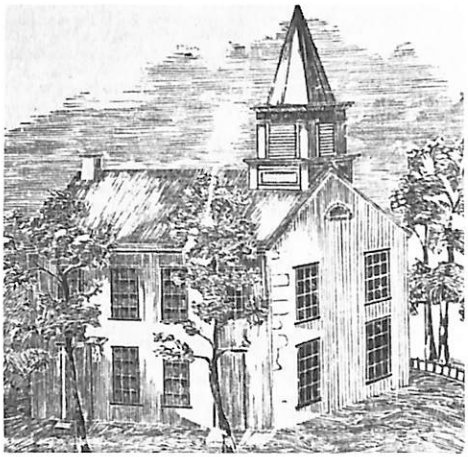
Second Church, St. Mark's, Frankford (1846)

Rev. John B. Harding
Rector, St. Mark's,
Frankford (1893-1921)



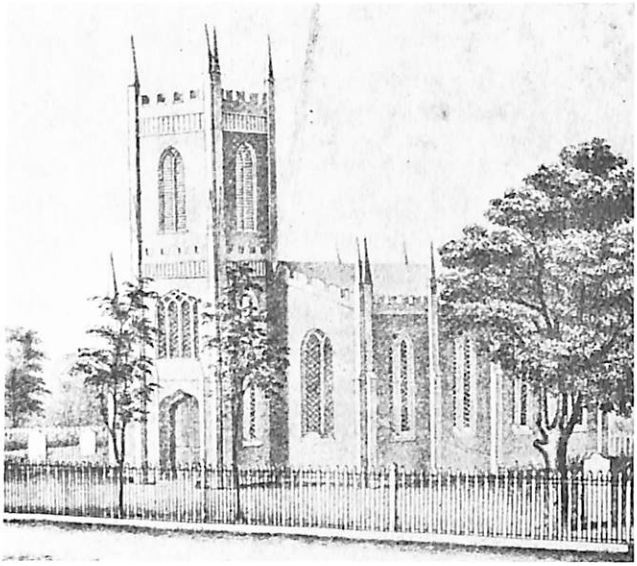
Emmanuel Church, Holmesburg (1832)

Rev. G. Woolsey Hodge
Rector, Church of the Ascension
Historian of the Diocese



St. Andrew's Church, Yardley (1835)

The Chapel of the Epiphany at 17th and Summer Streets closed about 1918. The present rector of St. Luke's and The Epiphany is the Rev. Frederick R. Isacksen. There is a communicant membership of 565 and a Sunday School of 42.



St. David's, Manayunk (1835)

First Church, St. Mark's, Frankford (1835)

A number of famous rectors were in charge of this congregation, including Phillips Brooks, who later became Bishop of Massachusetts. He was called while still in the Virginia Seminary. The parish was in a bad way financially and it was thought this was the only kind of a man they could afford. As soon as he was ordained he took charge in 1859. Little did they know then what a famous man he was to be, but they soon discovered. Crowds from all over the city began to flock to the church to hear his sermons, and the church surged forward. He was only there two and a half years, when he accepted a call to Holy Trinity on Rittenhouse Square. Another rector who became a bishop was the Rev. John Pontz Tyler (1897-1904) who became bishop of North Dakota in 1914.

It was in 1873 during the rectorship of the Rev. J. W. Claxton, that a part of the congregation followed the rector to a new site, namely the ill-fated church on Spring Garden east of Broad. They called their new church, the Church of the Advocate. This was not a wise move, and both congregations suffered.

The changing neighborhood decimated the congregation, and within a few years it began to minister to Polish congregations, which it continued to do until its closing in 1966. The records of this congregation are in the Church House.

CHURCH OF THE EVANGELISTS, PHILADELPHIA (1842)

The building of this church is now the Fleisher Art Museum, located on Catherine Street, between 7th and 8th Streets. Although the congregation was admitted into Convention in 1842, its work began in 1837. A small church was erected at 5th and Catherine Streets in 1839. The Rev. Samuel Durborow was rector from 1855 to 1870, when he became the superintendent of the newly formed City Mission.

During the rectorship of Dr. Durborow a new church was built in 1857 on Catherine Street near 8th. The Rev. Henry R. Percival became rector in 1880. A man of ample means and great ambition, he began a most unusual experiment in church architecture and new types of services. The old church was torn down and replaced by a new church in 1886 of a style of architecture not known to Philadelphia at that time. The church was Italian Bascilican style, modeled after the Cathedral of Pisa, the pillars were like those of St. Mark's, Venice and the sanctuary in the style of the Cathedral Orvieto. There was a fine boy's choir, and the unusual type of services attracted many Philadelphians.

After Dr. Percival's death in 1903, he was succeeded by the Rev. Charles W. Robinson, who founded St. Martin's School for Indigent Boys. They were quartered in a new building erected next to the church. Father Robinson retired in 1911, and for several years the

ST. MARK'S, MOYAMENSING (1840)

This parish was in existence for only two years, and merged with All Saints Church, located at that time at 12th and Fitzwater Streets, and its short-lived career ended.

ST. PHILIP'S CHURCH, PHILADELPHIA (1841)

This church had a very checkered career. It began with a meeting of gentlemen in 1840, who desired to start a church in the area of Franklin and Vine Streets. The corner stone of a large and elegant church, seating about 1,200 people, was laid in 1840. In 1841 the parish was admitted into Convention. The first rector was the Rev. Edmund Neville, and he was succeeded by the Rev. Charles D. Cooper in 1849. The church had a large congregation. It is said that they had confirmations that totaled as many as 180, the largest of any Episcopal Church in the Diocese. So many Quakers joined the church, that it was called "The Quaker Refuge." A chapel was started at 12th and Buttonwood in 1865. About a dozen men entered the ministry from this parish.

In 1879, the neighborhood having greatly changed, the church decided to relocate on Spring Garden Street, east of Broad, where there was a building available that had been occupied by several churches over the years. None of these others had succeeded, because it was said the builder had put a curse on it.

After being in the building for eight or ten years, the members saw their mistake and decided they should move. They thought the field in West Philadelphia might be more successful. In 1890 St. Philip's decided to merge with Trinity Church in the area called Maylandville, around 42nd and Regent Streets. The two congregations erected a church at 42nd and Baltimore Avenue. The merged churches took the name of St. Philip's. The rector at that time was the Rev. Richard N. Thomas.

St. Philip's continued at this location until 1937, when the building was sold and the congregation merged with St. Mary's, Hamilton Village, located on Locust Street, between 39th and 40th Streets.

CHURCH OF THE ADVENT, PHILADELPHIA (1842)

This church for many years has been located on York Avenue near Buttonwood. While it is dated as being admitted into Convention in the year 1842, it actually began a little earlier. In 1840 some members of St. John's, Northern Liberties withdrew from that church and organized the Church of the Advent. The first services were held in Commissioners Hall. The Rev. John J. Kerr was called as rector in 1841. A building was erected and occupied in 1844, although not completely finished until later. Enlargements were made in 1868, and a parish house built in 1890.

church was used for work among Polish people, but eventually the church was closed.

In 1922 the buildings were bought by Samuel F. Fleisher, who was interested in art, and there was established an Art Sanctuary, and School for art students. For some years before, the school building was the home of the Graphic Sketch Club. The museum is open to the public. The records of this parish are in the Church House.

ST. JAMES, DOWNINGTOWN (1842)

In the early days Downingtown was known as Milltown. The first services of this parish were held in 1842, by the Rev. Gregory T. Bedell, who was at that time rector of Holy Trinity Church in West Chester. A vestry was elected in 1842, and for a period services were conducted in the Masonic Hall. The new congregation was assisted financially by St. James Church in Philadelphia, and it is for that reason that the name of St. James was selected for this church.

The Rev. William Augustus White was the first rector (1842-1845). A church building was erected in 1843, next to the Masonic Hall. The hall in 1851 was purchased and became the rectory after some renovations. The church was enlarged in 1863. During the rectorship of the Rev. Robert F. Innes (1871-1880) a parish house was built. Mr. Innes and his wife were responsible for starting the Home of the Merciful Saviour for Crippled Children in Philadelphia during this period.

Many renovations and embellishments have been added to the church in recent years. About 25 clergymen have served the parish over the years. The present rector is the Rev. Richard L. Bartholemew, and there is a communicant membership of 324 and a Sunday School of 191.

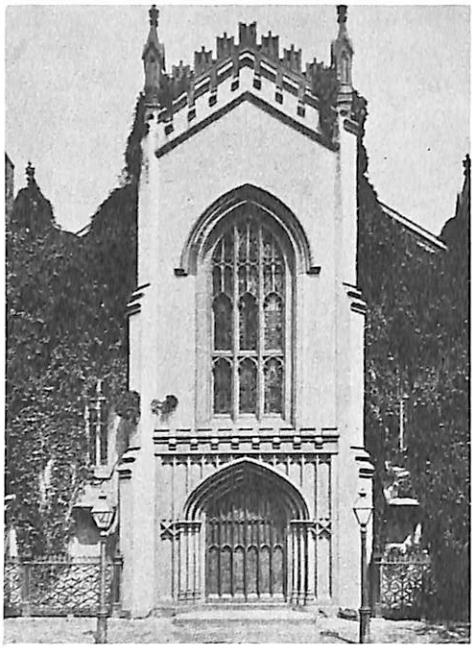
ST. TIMOTHY'S, SPRING GARDEN (1842)

This parish started out with the name of St. Timothy's and was located in a home at 1135 Spring Garden Street. The next year the name was changed to the Church of the Nativity, and was located at 11th and Washington Street (now called Mt. Vernon).

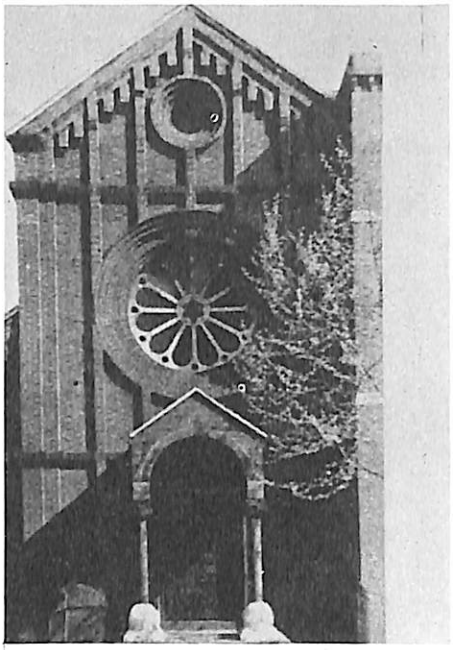
CHURCH OF THE NATIVITY, SPRING GARDEN (1843)

This church which originally bore the name of St. Timothy's was built at 11th and Mt. Vernon Streets in Philadelphia in 1845. The Rev. N. Sayne Harris was rector at first. It was incorporated in 1844 and admitted into Convention in 1846. A number of outstanding clergymen were rectors over the years, the last being the Rev. Llewllyn Caley, who served from 1893 to 1921.

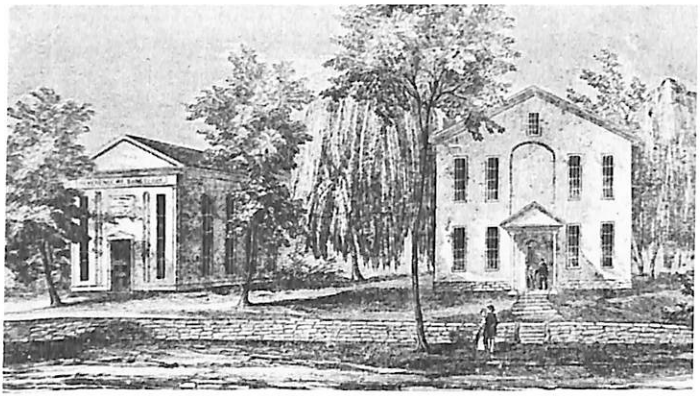
In 1908 this parish consolidated with the Church of St. Jude, which since 1848 had been located at Franklin and Brown Streets. The



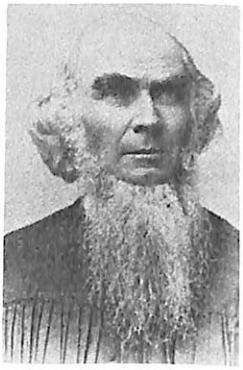
Advent, Philadelphia
(1844)



Church of the Evangelists
South Philadelphia
(1886)



St. James Church, Downingtown
(1843)



Rev. William
Augustus White
Rector, St. James,
Downingtown
(1842-1845)

charge (1831-1843) and later the Rev. C. S. Brinkle (1843-1848). Since this parish was now using the Prayer Book in English, it was finally decided that they should become part of the Diocese, and they were admitted in 1844.

In 1854 the church building was enlarged. In 1859 a Sunday School building was erected and later a larger building. This parish was responsible for the starting of St. George's, West End, around 1870. A number of clergymen have served for long periods of time, the last being the Rev. James C. Gilbert, D.D. who has recently retired after serving for twenty-five years.

The present rector is the Rev. Robert C. S. Deacon. There are 700 communicants and a Sunday School of 347.

GLORIA DEI (Old Swedes) PHILADELPHIA (1845)

Again this is not the date of the founding of Gloria Dei, but the date when this parish was admitted into Convention of this Diocese.

Swedish settlers were very early in this area, and missionaries from the Church of Sweden were sent over to establish and minister to their congregations. Gloria Dei was founded about 1642, when services were first held at Tinicum Island, and a church was supposed to have been built there about 1646. Occasional services were held in the Block House at Wicaco around 1677. The present building on land given by Catharine Swanson was erected in 1700, and is said to be the oldest church building in Pennsylvania. This church was declared a national shrine in 1942. Gloria Dei is on Swanson Street, below Christian. There is an ancient burial ground and other parish buildings.

The first minister was Pastor Johannes Campanius (1642-1648). There follows a long list of Swedish ministers, the last of these was Pastor Nicolaus Collin, who served from 1786 to 1831. From that time the ministers were from the Episcopal Church, starting with the Rev. Jehu Curtis Clay (1831-1863). There are still many people around yet who remember the long ministry of the Rev. Snyder B. Simes (1868-1915).

The present rector is the Rev. John C. Roak who has been in charge for the past 35 years. There are 597 communicants, and a Sunday School of 101.

ST. PAUL'S CHURCH, DOYLESTOWN (1845)

The founding of St. Paul's Church, Doylestown was due to the enterprise of the Rev. George P. Hopkins of Germantown. He held services for a couple of years in Beneficial Hall. A charter was obtained and the parish was admitted to Convention in 1847.

In 1846, Captain J. C. Taylor gave the lot for the church at the

property of the Nativity at 11th and Mt. Vernon was completely renovated at that time and a modern parish house built. The two churches now operated under the title of St. Jude and The Nativity. The Rev. John L. Saunders was rector from 1925 to 1947.

In 1949 the buildings at 11th and Mt. Vernon were sold to the African Methodist Church and the parish removed to Lafayette Hill. A new church and rectory were erected in 1952, of which the Rev. Richard O. Partington became rector at that tme. There is a communicant membership of 360 and a Sunday School of 185.

CHRIST CHURCH, EDDINGTON (1843)

This parish began as a mission of All Saints, Torresdale in 1842, when the Rev. Frederick W. Beasley was rector of All Saints. Eddington at that time was known as Oak Grove. A stone chapel was built in 1845. The Rev. John M. Windsor was the first minister, and he was followed by the Rev. Edwin Humes (1880-1889). During his rectorship the church became independent of All Saints. A charter was obtained in 1883 and the Church was admitted to Convention in 1884.

A number of rectors served over the years. In 1935 a stone parish house was built to replace a former parish hall that burned down. The Rev. Huibert R. DeMeester has been rector since 1952. The area has grown in recent years and along with it the congregation. The coming of the Delaware Expressway made necessary the relocation of the church in 1960. A new church building and rectory were built in 1963, in a section not too far from the original site, on Street Road in Cornwells Heights. The communicant membership is 274, and there is a Sunday School of 174.

ST. JAMES, KINGSESSING (1844)

Reference has been made to the Swedish Churches eariler in the History of the Diocese of Pennsylvania. The date which we give here (1844) is the time when St. James was admitted into Convention. The beginning of this parish of course goes back to much earlier days, when it was a Swedish Church in charge of missionaries sent out by the King of Sweden. Nicholaus Collin, who died in 1831 was the last of these Swedish ministers. For a number of years before, the services of the Swedish Churches were from the Prayer Book of our church, and at times ministers of our church were in charge.

This church which is on Woodland Avenue (formerly called Darby Road) and 68th Street was built in 1760. The several Swedish churches were associated under one head. The first pastor was the Rev. C. M. Wrangel, who died in 1786. For a number of years the Lutherans under Muhlenberg looked after these churches. After Pastor Collin's death, the Rev. Jehu Curtis Clay, an Episcopalian clergyman was in

this parish had a country home called Mount Peace, on the site which later became Mt. Peace Cemetery. Mr. Ralston had been a member of St. James Church in Philadelphia of which the Rev. Henry J. Morton was rector. Probably for this reason they called the church, St. James, the Less. Dr. Morton acted as the minister of this parish until a regular minister was appointed, who was the Rev. D. H. Macurdy.

The church building, at 32nd and Clearfield Streets, was completed in 1848. It was designed to be a reproduction of St. Michael's Church, Long Staunton, Cambridgeshire, England. Other buildings were shortly erected. A churchyard or burial ground became an early adjunct of the parish, and in a sense has become quite famous, since many distinguished persons have been interred there, among them Bishops Onderdonk, Stevens and Whitaker, of our Diocese.

A number of well known clergymen have been rectors over the years. A curious circumstance was the rectorship of the Ritchie brothers, who served a period of 54 years, Robert Ritchie (1870-1907) and Edward Ritchie (1907-1924). Several clergymen who have been rectors are still in our midst, the Rev. C. Jarvis Harriman and the Rev. Daniel S. Wood.

A bell tower was erected in 1908, a gift of Rodman Wanamaker. A new parish house and rectory were built in 1918. The church building has been greatly embellished during its lifetime.

The Rev. Ronald E. Joseph is the present rector. There is a communicant membership of 173, and a Sunday School of 47.

CALVARY CHURCH, NORTHERN LIBERTIES (1846)

(Monument to Bishop White)

This church is now located at 41st and Brown Streets in West Philadelphia. Calvary Monumental Church was started through the interest of the Ladies Missionary Society of Old Christ Church, to perpetuate the memory of Bishop White. Services were first held in a sail loft at Front and Noble Streets. A church building was completed in 1852, located at Front and Margaretta (now Brown) Streets. The first minister was the Rev. Joseph H. Smith, who served from 1846 to 1855. It was known as a "free church" meaning that there were no paid pews. A charter was obtained in 1857 and the parish was admitted into Convention the same year.

The parish continued at its location in Northern Liberties until 1882, when because of the removal of most of its congregation, it took up a new location at 41st and Brown Streets, during the rectorship of the Rev. Thomas B. Hutchinson (1873-1896). The actual building was removed stone by stone to the present site. It is said that All Souls Church for the Deaf, had its beginning in Calvary Church in 1865.

Around 1945 this parish became integrated. The members of the

corner of Pine and Oakland Avenue and a building was erected and completed in 1848. In 1885 the chancel was enlarged. A rectory was purchased in 1865, which was replaced by another building in 1925. A long list of ministers served, some of whom were very outstanding. The Rev. Frank Damrosch was rector from 1935 to 1958. The parish has ministered to the area in the surrounding countryside.

Improvements and additions have been made in recent years. In 1962 the church building was entirely renovated and a new parish house erected. The present rector is the Rev. John R. Chisholm, and there is a communicant list of 469 and a Sunday School of 122.

CHURCH OF THE REDEMPTION, PHILADELPHIA (1846)

(Now in Southampton, Bucks County)

Through the efforts of George Augustus Durborow, while still a Divinity student, a Sunday School was started in the Spring Garden area, 22nd Street, between Callowhill and Hamilton, in 1846. Soon a parish was organized and admitted into Convention in the same year. A church building was completed in 1848, and the Rev. Mr. Durborow, now ordained was elected rector. He served until his death in 1869. The building was enlarged in 1852 and 1866. In 1875 the Rev. Thomas R. List became rector and remained in charge until 1912, when he became rector emeritus.

Changes in the neighborhood occurred about this time and it was thought best to seek a new site in West Philadelphia, and the property was sold. The Church of the Redemption merged with St. Anna's mission, which had been started in West Philadelphia in 1900, which was then located at 56th and Market Streets. The Rev. A. E. Clay of St. Anna's became rector of the merged churches, and the Rev. Mr. List retired. A new church building was completed in 1914.

Redemption continued at this site until 1955, when the church was destroyed by fire. The Rev. John Ward Smith was rector at the time. In 1958 the funds of the Church of the Redemption were used to build a new church at Southampton, in Bucks County, and the name of the Redemption was continued. The records of the Old Redemption and of St. Anna's are in the Church House.

The Church of the Redemption in Southampton has a fine group of buildings. A new educational building was erected in 1965, under the direction of the Rev. Gustave J. Weltsek, who recently resigned. The present rector is the Rev. Stanley F. Imboden. There is a communicant membership of 501 and a Sunday School of 434.

CHURCH OF ST. JAMES, THE LESS, PHILADELPHIA (1846)

Falls of Schuylkill, the area in which this church is located was country and woodlands in 1846. Robert Ralston, a leading layman of

In 1898 it was agreed to sell the property at 17th and Summer to the Church of the Epiphany for the Epiphany Chapel, which was then at 23rd and Cherry. The Atonement then moved to West Philadelphia and united with St. Paul's mission at 47th and Kingsessing Avenue. A new edifice was erected in 1901.

St. Paul's mission had started in 1887 and was mostly ministered to by the professors at the Divinity School, and services were first held in the School Chapel. Finally a parish house was built at 47th and Kingsessing Avenue in 1893, and so the union of these two churches in 1900 made possible the building of a fine church building as a memorial to the Rev. Benjamin Watson. Dr. Stanger continued as rector, and was followed by the Rev. Charles W. Shreiner in 1912. He resigned in 1918 when he started the Church Farm School at Glen Lock. The Rev. James M. Collings was rector for 23 years, when he became superintendent of the City Mission. Since that time there have been a succession of rectors. The present rector is the Rev. William B. Williams. There are 265 communicants and a Sunday School of 32.

CHURCH OF THE CRUCIFIXION, PHILADELPHIA (1847)

It was the interest of a layman, Thomas A. Latimer, of St. Paul's Church who started this church for the poor colored persons living in the neighborhood of Bedford and Baker Streets. He rented a room where services were first held in 1846. The Rev. Edward C. Jones was the first clergyman connected with this mission. Services for a time were held in Temperance Hall. The church was organized and a vestry elected in 1847. The name Crucifixion was chosen, the first time it seems that any church had this name.

The church was admitted to Convention in 1847, but its delegates (who were white) were not permitted seats because they represented a Negro congregation. A long contention continued over many years, until finally at the urging of Bishop Potter, delegates, now colored were admitted to seats in 1865. During the rectorship of the Rev. George Bringhurst (1857-1863) most of the congregation were white.

A church was built on 8th Street, near Shippen in 1851.

Perhaps the most outstanding rector of this parish was the Rev. Henry L. Phillips (1877-1913). He built a new Church on Bainbridge Street west of 8th in 1884 and a parish house in 1888. Dr. Phillips became Archdeacon for Work among the Colored in 1913 and was instrumental in starting a number of churches. He died in 1947 at the age of 100 years. The Crucifixion was instrumental in starting the work that developed into the Church of St. Simon, the Cyrenian, at 22nd and Reed Streets.

The present rector is the Rev. Robert C. Hofmeister. There are 137 communicants and a Sunday School of 52.

Negro congregation of St. Michael and All Angels, located at 43rd and Wallace Streets were invited to merge with this parish in 1946.

The Rev. Thomas W. S. Logan was the rector of St. Michael's and became the present rector of Calvary at the time of the merger. There is a communicant list of 654 and a Sunday School of 118.

MESSIAH, RICHMOND, PHILADELPHIA (1847)

In the village of Richmond along the Delaware a group of people met in 1846 to organize a Protestant Episcopal Church, to which they gave the name of the Church of the Messiah. Vestrymen were elected and the first rector was called, the Rev. John G. Maxwell, who was shortly followed by the Rev. Samuel Hazlehurst. The parish was incorporated in 1847 and admitted to Convention the same year.

A church building was erected in 1848 on ground given by Dr. B. S. Janney at Huntingdon and Thompson Streets. Among the names of the many rectors stands out that of the Rev. Charles L. Fulforth (1890-1928) during whose period the parish house was built. Mr. Fulforth will be remembered as secretary of the Convention for some time.

The Messiah at Richmond closed in 1929 when it merged with St. Matthew's mission, which had been formed in 1928 and was located in a store at 5317 Oxford Avenue. A new church was erected in 1933 at Comly and Large Streets just off the Roosevelt Boulevard, and near Oxford Circle. The name of the Messiah became the new name. The Rev. William C. Roome was in charge at the time of the merger and continued until 1957, when he was succeeded by the present rector, the Rev. George C. Ashley. There is a communicant membership of 249 and a Sunday School of 57.

CHURCH OF THE ATONEMENT, PHILADELPHIA (1847)

A group of Episcopalians in 1846 formed a vestry with the view of building a church in the neighborhood of Logan Square, which was then an attractive residential part of the city. First services were held in the Wills Eye Hospital. A lot was purchased on Schuylkill Avenue (now 17th St.) and Summer Street, and the name of the proposed church was to be the Atonement. The first rector was the Rev. Kingston Goddard. Articles of incorporation were adopted in 1847 and the parish admitted into Convention in the same year.

A church building was erected in 1848 and shortly thereafter an addition was made. It had a large congregation and a Sunday School of 600. In 1869 the Rev. Benjamin Watson became rector and continued for 23 years, when he was succeeded by the Rev. I. N. Stanger (1892-1911). The parish had by then difficulty in meeting its expenses, and the vestry began making overtures with other parishes for a merger.

ZION CHURCH, PHILADELPHIA (1848)

This church was organized by the Rev. Jacob M. Douglass in the fall of 1848, but a church was not built until 1857, which was located at 8th Street and Columbia Avenue. The area at that time was known as Penn Township. The lot was donated by Benjamin W. Frazier. A parish building was added a few years later. The parish was admitted to Convention in 1849.

In 1919 this parish closed and united with Trinity Church from Southwark, which had moved from 2nd and Catherine Streets in 1914 to 16th and Cayuga Streets, where it took over a mission. A site was purchased at Broad and Wyoming Avenue. A new building was erected in 1921, which took the title of old Zion Church, established in 1848. The old mansion which was on the site at Broad Street is used as a parish house and rectory. The first rector of the combined parishes was the Rev. Charles H. Long, who continued until 1942, when he became the secretary of the Diocese.

The present rector is the Rev. Raymond R. Taylor, Th.D. There is a communicant membership of 305, and a Sunday School of 80.

ST. MARK'S CHURCH, PHILADELPHIA (1848)

A group of influential men met June 28, 1847 at the home of George Zantzinger on Locust Street at 16th, to organize a church to be built in that area. A lot, the present site of the church on Locust between 16th and 17th Streets was purchased, and the church completed in 1849. The parish was admitted into Convention in 1848.

The Rev. Joseph P. B. Wilmer was elected the first rector in 1849, and he continued until 1861. In 1866 he became the Bishop of Louisiana. Several other clergymen followed for short periods of time. In 1879, the Rev. Isaac Lea Nicholson became rector, remaining until 1891, when he was elected Bishop of Milwaukee. From 1892 to 1913, the Rev. Alfred G. Mortimer was rector. During the latter part of his rectorship he was under a cloud, and he resigned and returned to England. A number of other rectors followed, each rendering their special gifts to the continuing work of this parish.

The parish was instrumental in starting several parochial missions, St. Michael's, (1880) at first located at 17th and Kater, where a church was erected in 1897. They later moved to 19th and Lombard in 1905, taking over the old Mediator Church. In 1929 this mission moved to Yeadon, and became a parish in 1956. Another parochial mission was St. Mary's started around 1883, now at 19th and Bainbridge, which became a parish in 1960.

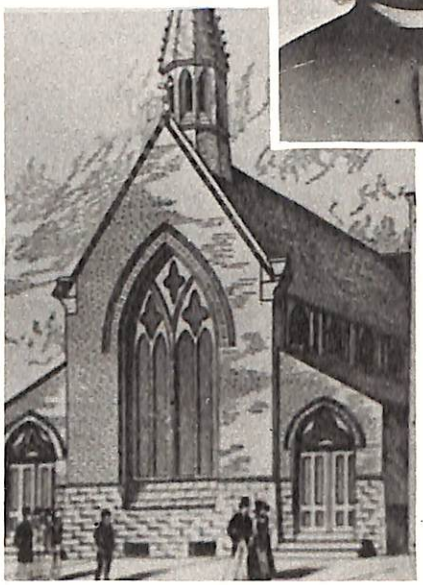
The church is a 14th century Gothic building, the tower and spire were added in 1852, and a parish house was built the same year. The

Rev. Llewellyn Caley
Rector, St. Jude and Nativity
Leader in Religious Education

Christ Church, Eddington
(1893)

Calvary Monumental Church
Northern Liberties
In 1852

Rev. Henry L. Phillips
Rector, Crucifixion,
Philadelphia
(1877-1913)
Archdeacon for work
among the colored
Lived to be 100 years old



Church of the
Crucifixion in the
early days

The Nativity, and the rector was the Rev. Llewllyn Caley, D.D. until 1921.

In 1949 the buildings at 11th and Mt. Vernon were sold to the African Methodist Church and in 1952 the parish was relocated at Lafayette Hill, near Plymouth Meeting in Montgomery County. The present rector is the Rev. Richard O. Partington. The communicant membership is 360 and there is a Sunday School of 185.

ST. BARTHOLOMEW'S, KENSINGTON, PHILADELPHIA (1848)

This church which started in 1848, met first in a school room, with the Rev. Norris M. Jones as rector. It was admitted into the Convention in 1849. A church building was erected in 1854 at 8th and York Streets at the crossing of Germantown Avenue. Edward Shippen was the secretary and there was a distinguished group of vestrymen.

The church ran into debt for various reasons, and the building was sold at a sheriff's sale, in 1865 without the knowledge of the vestry. The buyer was Bishop Wood of the Roman Catholic Diocese, and the church became the parish of St. Edward, the Confessor. The vestry carried on a litigation in the courts for ten years, even agreeing to pay the sum which had been bid at the sale, but to no avail. Finally in 1877 the parish disbanded.

CHURCH OF THE REDEEMER, PHILADELPHIA (1849)

This was the Seamen's Church. Work among seamen began in 1847, through the Churchman's Missionary Association for Seamen. In 1848 a Floating Chapel was in use. The work of a more substantial nature was inaugurated in 1850 with the Rev. Richard S. Trapier in charge.

In 1857 a building was erected at Swanson and Catherine Streets, called the Church of the Redeemer. In 1878 another church was built at Front and Queen Streets, known as the Seamen's Mission. The Rev. Benjamin H. Latrobe was the missionary.

A more institutional type of service was inaugurated around 1920 and in 1925 a five story building was erected at 211 Walnut Street. The chapel which was housed in this building became known as the Chapel of the Redeemer. The present location of the Seamen's Institute is at 1222 Locust Street, which was occupied in 1957. The Rev. James F. McElroy is the present chaplain and director.

ST. JAMES, WEST MARLBOROUGH (Chester Co.) (1849)

Little is known about this church. It was served by the Rev. George Kirke, who was at St. John's, New London, Chester County. He was in charge from 1833 to 1868. The church was started before the Revolution and destroyed at that time. A new building was erected

church is noted for its architectural beauty and its many adornments. A lady chapel was given by Rodman Wanamaker in memory of his wife in 1901, and a silver altar installed in 1908. Around 1877 complaints were registered in court, and the parish was restrained from the daily ringing of bells.

The present rector is the Rev. Emmett Paige, who came in 1951. There is a communicant membership of 379, and a Sunday School of 104.

CHURCH OF THE MEDIATOR, PHILADELPHIA (1848)

A Sunday School was started in 1847, which met in several places, and a vestry was formed in 1848, when the Rev. John A. Vaughan was called as rector. A charter was obtained in this year and the parish admitted into Convention. A Sunday School building was erected, and a church building started at 19th and Lombard Streets, which was called the church of the Mediator. In 1860 the Rev. Samuel E. Appleton became rector and his ministry covered a period of over forty years. In 1901, Dr. Appleton was made associate at the Holy Apostles.

The Mediator at 19th and Lombard Streets was sold in 1905 to the parish of St. Mark's for the use of St. Michael's Chapel. This building was occupied by the chapel until 1929, when the building was sold and the chapel removed to Yeadon. The congregation of the Mediator sought a new site in West Philadelphia. Attempts were made to merge with St. Annas, and locate at 58th and Chestnut Streets, but this did not work out. The Mediator then joined with the Holy Apostles, and together they took over the Reconciliation Church then located at 51st and Spruce, which had started as a mission and had erected a wooden building at this location. With the additional funds of the Mediator and the Holy Apostles, a parish house was erected in 1908, which took the name of the Mediator, a chapel of Holy Apostles. A large church building was erected in 1921, as a memorial to George C. Thomas, an outstanding layman of Holy Apostles. A further account will be given of the Church of the Holy Apostles and its several chapels.

This is the conclusion of the story of the old Mediator at 19th and Lombard Streets.

CHURCH OF ST. JUDE, SPRING GARDEN (1848)

St. Jude's was located at Franklin and Brown Streets. It was incorporated in 1848 and admitted to Convention in the same year. A building was erected in 1849. The Rev. Daniel S. Miller was rector from 1848 to 1853. The parish consolidated with the Church of the Nativity, 11th and Mt. Vernon Streets in 1908. The building of St. Jude's was sold to St. Mary's Ruthenian Catholic Church, and the congregation moved to the Nativity. The new title became St. Jude and

Moore continued as rector until 1908, when he was succeeded by the Rev. James O. McIlhenny, who served until 1938.

In 1910 the church was completed, which is the present handsome edifice. In 1914 the rectory next to the church was added, and in 1925 an addition made to the parish house. The Rev. Arthur Murray served the parish from 1939 to 1960.

The present rector is the Rev. James M. Harvey. There is a communicant membership of 233 and a Sunday School of 43.

ST. ANDREW'S CHURCH, WEST PHILADELPHIA (1851)

St. Andrew's Church was organized in 1850, and decided to start a work upon the site which had been used by St. Mark's Church, Mantua, which was located at 36th and Sycamore Streets. The building of St. Mark's had been destroyed by fire some years before, and this was rehabilitated by St. Andrew's and they moved in on June 23, 1852. A charter was obtained in 1851 and the parish was admitted to Convention in 1852. The Rev. George W. Natt was rector from 1851 to 1860.

In 1865 the property was sold and the church moved to the present location 36th and Baring Streets, where a new building was erected in 1866. A parish house was built in 1876. The present church dates from 1885. It was partially destroyed by fire in 1896, and in 1897 the present fine building was erected.

A number of rectors have been in charge over the years. Many people still remember the Rev. William J. Cox (1911-1932) in whose memory a memorial chapel was built in 1933.

In 1860 this parish started a work at 52nd and Lancaster, which became St. James, Hestonville, and was finally located at 52nd and Kershaw Streets, and became independent in 1867. It closed in 1959.

St. Monica's congregation located at St. Mark's Street and Woodland Avenue, merged with St. Andrew's in 1966. The Rev. Matthew W. Davis rector of St. Monica's became rector of the combined churches, which now has the title of St. Andrew's and St. Monica's. There is a communicant membership of 640 and a Sunday School of 91. It was admitted to Convention under the new title in 1968.

CHURCH OF THE REDEEMER, BRYN MAWR (1851)

When this church was started in 1851, Lower Merion Township had only 3,500 inhabitants. Up until this time there was no other Episcopal Church between the city of Philadelphia and Old St. David's, Radnor. Work was started in Lower Merion Township by the Rev. Henry Brown, rector of St. David's, Radnor. Services were first held in Temperance Hall on Lancaster Pike August 3, 1851. A vestry was

in 1833, and the church was admitted to Convention in 1849. Only occasional services seem to have been held, and some baptisms and marriages. The register and vestry minutes are in the Church House beginning 1833. The church was destroyed by a storm around 1877, and the property sold.

CHURCH OF THE SAVIOUR, PHILADELPHIA (1850)

A meeting of Episcopalians was held on October 15, 1850 in West Philadelphia, probably fostered by St. Mary's Church of Hamilton Village. A wooden building was erected in 1852 at "Westminster" but shortly thereafter it was given up, and a more suitable location sought. In 1855 a lot at the present site, 38th and Ludlow Streets was purchased and a small stone church built in 1857. The first rector was the Rev. Henry W. Woods (1856-1859).

In 1884 a parish house was built. In 1889 most of the small building was demolished and a much larger church erected. In 1902 this building was destroyed by fire and the present building replaced it in 1903. This building is considered a fine example of Italian Romanesque architecture.

A chapel was started in 1867 at 48th and Haverford Avenue, called the Chapel of The Comforter, which became independent in 1875. The Church of the Holy Comforter moved to Aronimink, Drexel Hill in 1928.

A number of distinguished rectors served the Church of the Saviour, some of whom are still remembered. Among them are the Rev. William B. Bodine (1893-1907), the Rev. Robert Johnson (1909-1922), Bishop Frank DuMoulin (1925-1931) and the Rev. D. Wilmot Gateson (1931-1954).

The present rector is the Rev. Frederick M. Brooks, who has been in charge since 1955. There is a communicant membership of 351 and a Sunday School of 10.

CHURCH OF THE RESURRECTION, PHILADELPHIA (1850)

In 1848 efforts were made to start a church in Rising Sun Village. A parish was organized in 1850, and admitted to Convention the same year. The Rev. Thomas J. Davis was called as rector (1850-1877). A lot was given by Mrs. A. B. Smith, located at the present site, Broad and Tioga Streets. The stone for the building was donated by Mr. George Blight, and the church erected in 1852.

In 1872 the Church of the Resurrection merged with St. George's Church, Kenderton, at 20th and Tioga Streets. St. George's was started in 1870, and the minister of this church, the Rev. Joseph R. Moore, became the rector of the merged churches. A new building was partially built at this time, and a parish house built in 1904. Mr.

rectors many of whom were connected with other parishes at the same time.

The present rector is the Rev. Henry James Sharp, who began his duties in 1960. There are 320 communicants and a Sunday School of 218.

CHRIST CHURCH, GERMANTOWN (1852)

Now Christ Church and St. Michael's

At the time Christ Church was started the only church in Germantown was St. Luke's. Many of the parishioners who were now living in the northern part of Germantown felt that they should have a church nearer to them. A meeting in the home of Beekman Potter June 15, 1852 organized a parish to be called Christ Church. The first services were held in the Church of the Brethren August 15, 1852. A vestry was elected, a charter obtained and the parish admitted into Convention in 1853. A lot was given by C. and J. Fallow at Tulpehocken and McCallum Streets, and a building erected and occupied in 1854. The first rector was the Rev. Addison D. Atkins (1853-1869).

In 1870 the Rev. Theodore S. Rumney became rector. Shortly thereafter dissension arose, apparently over questions of churchmanship, and the congregation divided. Dr. Rumney and a sizeable part of the congregation withdrew and established St. Peter's Church at Wayne and Harvey Streets a few blocks away in 1873.

The Rev. John B. Falkner became rector (1874-1899). In 1878 a hurricane destroyed most of the building and it was largely rebuilt, and occupied again for services in 1880. The Rev. Charles H. Arndt was rector from 1899 to 1933. It was at the end of his rectorship that St. Michael's Church on High Street, east of Germantown Avenue, established in 1858, merged with Christ Church. The Rev. Dr. Arndt retired and the rector of St. Michael's, the Rev. Gilbert E. Pember became the rector of Christ Church and St. Michael's. The buildings of St. Michael's were sold. Dr. Pember died shortly after the merger, and he was succeeded by the Rev. Charles H. Collett (1935-1937).

The Rev. W. Hamilton Aulenbach, the present rector has been in charge since 1938. There are 787 communicants and a Sunday School of 293. In 1958 the parish house was destroyed by fire. A dwelling on Tulpehocken Street was purchased and is now being used as a parish house.

TRINITY CHURCH, MAYLANDVILLE (1853)

In 1850 a Sunday School was opened in a house at Regent Square and 42nd Street. Soon a frame building was put up, and in 1853 Trinity Church began. It was admitted into Convention the same year. The Rev. H. W. Woods took charge in 1855. Around this time, the Church of the Saviour put up a costly building not too far away, and many of the members of Trinity withdrew to go to the more elegant

selected and the rector of St. David's chosen as the rector of the new church.

Very shortly thereafter a lot was purchased on Lancaster Pike at Buck Lane and a church erected in 1852. In the same year the parish was incorporated and admitted into Convention. In 1855 the Rev. George S. Rider was elected full time rector. He was succeeded by the Rev. Edward L. Lycett (1856-1878). During Mr. Lycett's rectorship, a mission was established at Mill Creek, and a chapel built, which became St. Joseph's, Gladwyne. Also work was begun at Ardmore in 1885, which became independent in 1887, and is now St. Mary's.

The ground on which the church now stands, at Pennswood and Fishers Road, was bought in 1860. In 1872, the rectory was built, and subsequently a burial ground laid out. The new church on this site was completed in 1881 under the Rev. Edward Shippen Watson (1878-1886) and the parish house built in 1885. During the period of the Rev. James Haughton (1887-1909) other additions were made to the plant. The church was enlarged in 1912, and additions to the rectory made during the period of the Rev. George Calvert Carter (1910-1928). Also the Endowment Fund was started and the Lalanne Memorial Chapel built.

The Rev. Ernest C. Earp was rector from 1929 to 1949. The parish house was enlarged at this time. From 1949 to 1966, the Rev. Thorne Sparkman was rector. In recent years additions were made to the parish house. The present rector is the Rev. Timothy Pickering. There are 1581 communicant members and a Sunday School of 705.

ST. PAUL'S CHURCH, OAKS (1852)

The work of this church may be said to begin with the opening of a Sunday School in the home of Mrs. Rachel Wetherill in Shannonville, now called Audubon, in Montgomery County, around 1829. Old Union Church was built in 1830 at Audubon, which later came under the control of St. Paul's Church.

St. Paul's in Oaks (designated in the early days as Lower Providence) came into being about 1852, when Mr. and Mrs. Samuel Wetherill Gumbes built a one room church, called Oakland Chapel. It was across the road from where the present Church is now. The Rev. George Mintzer from St. James, Perkiomen held services here, and also at the Union Church at Audubon, close by. A charter was granted in 1866, and the parish was admitted into Convention in 1869.

A church was erected in 1872. In 1896 the Oakland Chapel was moved over from the other side and made part of the church building and a small Sunday School room added. The cemetery was consecrated in 1896, in which are buried several of the old ministers. In 1957 a new parish hall was built and other extensive changes made, during the rectorship of the Rev. John Leser. There have been fourteen

until around 1946, when the congregation came under the Rev. Vernon Matthews, and a number of rectors have served since then.

The present rector is the Rev. James H. Maxwell. There is a communicant membership of 700 and a Sunday School of 126.

CHRIST CHURCH, MEDIA (1854)

In the summer of 1853, the Rev. L. P. W. Balch, rector of Holy Trinity Church, West Chester, gathered a congregation together and held services in the Media Courthouse and the local Methodist Church. A charter was obtained in 1856 and a vestry elected. The first rector was the Rev. Samuel Hazelhurst. The parish was admitted to Convention in 1858, and a church building erected the same year. This church still stands, although beautifications and additions were made in later years. A new parish house was added recently.

A number of clergymen have served as rectors, some of whom are still remembered, the Rev. Harry Ransom (1909-1929), the Rev. Howard Fulweiler (1929-1935) and the Rev. Harvey D. Butterfield (1935-1941). The latter was elected Bishop of Vermont in 1961.

At one time the parish was in charge of the work at Wawa, called the Chapel of The Angels, started around 1910. The work was discontinued in 1941.

The Rev. William J. Alberts is the present rector who has served since 1941. There is a communicant membership of 863 and a Sunday School of 448.

ST. CLEMENT'S CHURCH, PHILADELPHIA (1855)

The land upon which St. Clement's stands at 20th and Appletree Streets (between Arch and Cherry Streets) was furnished by William S. Wilson, a Presbyterian, upon an agreement to pay the ground rent. The work was started in 1855 by the Rev. Henry S. Spackman, who was the assistant of St. Matthew's Church, Francisville, who became the first rector (1856-1863). A charter was obtained in 1855 and the parish admitted to Convention the same year. The church building was started in 1856 and completed in 1859. The area at that time was mostly open lots with few houses.

With the advent of the third rector, the Rev. Herman Griswold Batterson (1869-1872), the parish took on a Catholic tinge, and thus began a long controversy about illegal practices with which Bishop Stevens became involved. It lasted through several rectorships and a court injunction, and considerable newspaper publicity. We have given an account of this in the history of Bishop Stevens' administration. The controversy seems to have ended with the death of Bishop Stevens in 1887.

Around 1888 a hospital dispensary was opened on Cherry Street

church. Mr. Woods, their rector also left to become the minister at the Church of the Saviour. Trinity Church struggled along for a number of years. Finally, it was concluded that the congregation should move to another site. In 1882 it was decided to erect another church at 42nd and Baltimore Avenue. The building was begun, but there were not sufficient funds to complete it.

In 1890, St. Philip's Church which had begun in center city, and moved to Broad and Spring Garden, was looking for another location, and so the two congregations merged and completed the building which Trinity had started. The name of St. Philip was given to the merged churches, and Trinity, Maylandville disappeared. Several well known rectors were in charge of the church at 42nd and Baltimore Avenue, including the Rev. Clarence W. Bispham (1900-1915) and the Rev. Frederick E. Seymour (1916-1926) and toward the end the parish was served by professors at the Divinity School. The church closed in 1937 and the parish was taken over by St. Mary's Church in Hamilton Village, on Locust Street.

OUR SAVIOUR, MOYAMENSING (1854)

(Later called St. Timothy's)

This church was built in 1854 at 8th and Reed Streets. In 1870 it was reorganized and the name changed to St. Timothy's. It was admitted into Convention in 1871. Around 1905 it became a chapel of St. James Church. At this time a parish house was built. In 1918 the work was abandoned and the building became St. Timothy's Neighborhood House. We believe that this is the present Reed Street Neighborhood House.

ST. JOHN, THE EVANGELIST, SOUTHWARK (1854)

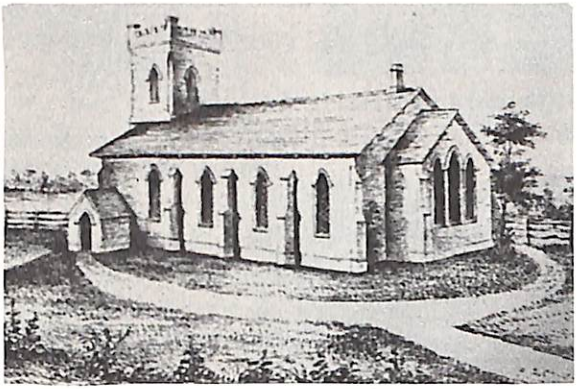
The work of this church was started under the name of the Boone Street Mission in 1854. George A. Latimer, a divinity student was in charge and the Sunday School and services were held in the upper room of a fire house, near 2nd and Reed Streets. When Mr. Latimer was ordained he became the first minister. He was followed by the Rev. Washington B. Erben in 1859 and the same year a small brick church was built at 2nd and Reed. A charter was obtained the same year and the church was admitted into Convention in 1860. Later on a larger Church was erected at 3rd and Reed Streets, during the rectorship of the Rev. Charles L. Fisher (1864-1871).

St. John's went along for a number of years until the changing neighborhood and loss of members forced it to close, and the building was offered for sale. However, around 1912, the Rev. H. Cresson McHenry of the City Mission reopened it, and a great revival took place with a large Sunday School and congregation. He continued

A larger building was started in 1861, but not finished until 1864, which was the church standing until 1929. The Rev. J. Andrews Harris was rector from 1864 until he retired in 1914. A parish house was built in 1889 and in 1911 the church enlarged. The Rev. John H. Chapman served from 1914 to 1925.

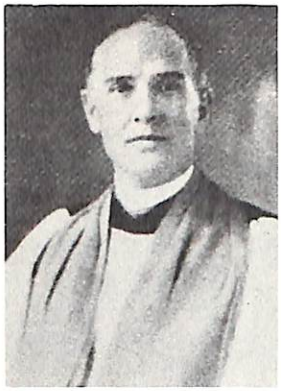
In 1928 a new parish house was built and in the following year a new church was completed. This was during the rectorship of the Rev. Malcolm E. Peabody (1925-1938). In 1938 he was elected Bishop Coadjutor of Central New York. The Rev. George A. Trowbridge served from 1939 to 1956.

The present rector, the Rev. Tom T. Edwards came in 1956. There is a communicant membership of 1244 and a Sunday School of 573.



First Church, Resurrection, Broad Street (1852)

Rev. Robert Johnson Rector, The Saviour, Philadelphia (1900-1922)



Bishop Frank DuMoulin, Rector, The Saviour, Phila. (1925-1931)

Redeemer, Bryn Mawr (1852)

and ended up by becoming an Epileptic colony, located in Oakbourne, in Chester County. The building on Cherry Street became a mission of the House of All Saints, Sisters of the Poor.

For a period beginning in 1891, the parish was in charge of the Society for St. John, the Evangelist of the Cowley Fathers. A clergy house was built in 1902, a parish house in 1907 and a new sanctuary in 1908. A long list of clergy served the parish. Coming down to the memory of some of us, we find the names of the Rev. Charles S. Hutchinson (1905-1920), the Rev. Franklin Joiner (1920-1955), and the Rev. William Elwell (1955-1964).

In 1929 the church, the parish house and the clergy house were moved back 40 feet to provide for the widening of 20th Street. The time consumed was three days, and the city paid the bill of $300,000.

The present rector is the Rev. Edward O. Hendricks, and the communicant membership is 228.

CHURCH OF THE INCARNATION, PHILADELPHIA (1855)

Efforts to start a church on north Broad Street began around 1854. A vestry was elected in 1855, a rector was called, the Rev. Benjamin Franklin, and plans for building the church set in motion. Several other clergy served for very short periods of time. It was not until 1859 that the church was built at Broad and Jefferson Streets. The parish was admitted into Convention in 1860, and the same year the Rev. Joseph D. Newlin became rector. He remained for over 41 years. He was succeeded by the Rev. Norman Van Pelt Levis, who remained for about the same period of time.

This parish merged with Grace Church in 1942, when the Rev. John K. Shryock was rector. In 1946 it was decided to sell the property on Broad Street and take over St. George's Mission in the Venango section of Kensington. The parish continues under the name of Grace Church and the Incarnation.

ST. PAUL'S CHURCH, CHESTNUT HILL (1856)

When St. Paul's Church was started in 1855, the Chestnut Hill area was sparsely settled. There were a few families that lived there the year round, others came out from the city during the summer months. A meeting was held June 18, 1855 to plan for a church. A vestry was elected and a Sunday School started. At first services were held in a union chapel and in the railroad station. The Rev. Robert Oliver was the acting minister. In 1856 the parish was admitted to Convention. Two lots were bought on Chestnut Avenue and a building erected in 1856. The first rector was the Rev. Alexander Shiras (1855-1860). He was followed by the Rev. William Hobart Hare, who later became the Bishop of South Dakota in 1873.

CHURCH OF THE HOLY TRINITY, PHILADELPHIA (1857)

In the 1850's there seems to have been a movement westward in the city. Fine residences were going up, and the church followed the movement. A meeting held in the home of Dr. J. Cheston Morris in 1855 to raise funds to build a church, was the start of Holy Trinity. A charter was granted in 1856, and the parish was admitted into Convention in 1857. Soon money was in hand and a lot was obtained and the building designed by John Notman begun in 1857, which became a land mark on Rittenhouse Square. A vestry was elected and the first rector called, the Rev. Alexander H. Vinton. He only served from 1858 to 1861. His successor was the famous Phillips Brooks (1862-1869). A very fluent speaker, he has been remembered especially in the parish as the writer of the Christmas Carol "O Little Town of Bethlehem." During his rectorship a chapel of Holy Trinity was started now at 22nd and Spruce, and the work among Negroes, which eventually became the Church of St. Philip's now at 1925 Lombard Street. Brooks was called to Trinity Church, Boston and subsequently became Bishop of Massachusetts in 1891.

The Rev. Thomas A. Jaggar (1870-1875), followed and he was elected Bishop of Southern Ohio, which left the parish vacant again. At the recommendation of Brooks, the Rev. William N. McVicker was elected who served from 1876 to 1898. During this period the parish house was built on 20th Street, and the Prince of Peace Chapel was started in 1893. McVicker was elected Bishop of Rhode Island in 1898.

The Rev. Floyd W. Tomkins (1899-1932) is well remembered by many in the Diocese as an outstanding preacher. A number of men studied for the ministry from this parish. Several other rectors followed, the Rev. Howard R. Weir (1933-1937), the Rev. Frank Salmon (1938-1951) and the Rev. Harry S. Longley (1951-1961). The parish house on 20th Street was sold in 1947 and the rectory at 1904 Walnut Street was used as a parish house. In 1956 a Centennial Room in the basement was given as a memorial to Miss Ruth C. Kitchen.

The present rector is the Rev. Cuthbert Pratt. The communicant membership is 524.

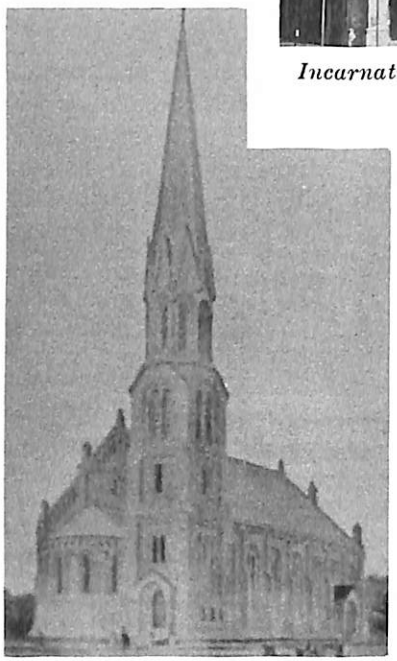
CHURCH OF THE COVENANT, PHILADELPHIA (1857)

The beginning of this church grew out of a difference of opinion between the congregation and the rector of the Church of the Epiphany then located at 15th and Chestnut Streets. The Rev. Dudley Atkins Tyng was an abolitionist, who publicly objected to the Fugitive Slave Law which permitted slave holders to pursue escaped slaves into Northern States. Having resigned his church, many friends followed

Rev. Charles H. Arndt
Rector, Christ Church,
Germantown
(1899-1933)

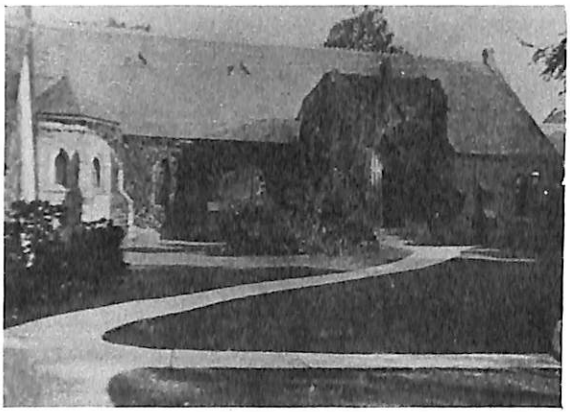
Incarnation, Broad Street
(1859)

Rev. Norman VanPelt
Levis, Rector, Incarnation,
Philadelphia
(1901-1942)



St. Clement's Church
(1859)

Rev. Henry S.
Spackman, First Rector,
St. Clement's, Phila.
(1856-1863)
Also at St. Mark's,
Frankford



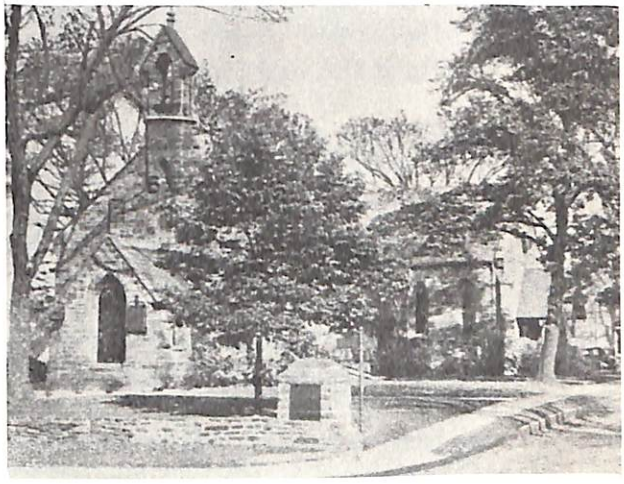
St. Paul's Church,
Chestnut Hill
(1864)

CHURCH OF ST. JOHN THE BAPTIST, GERMANTOWN (1858)

In 1855 the Wister Street Mission was started by the Rev. William N. Diehl, who was connected with St. Luke's Church, Germantown. Services were held in Odd Fellows Hall on Wister Street. A church was erected at Germantown Avenue and Seymour Street in 1855, and the parish was admitted into Convention in 1858. The Rev. Mr. Diehl died in 1875 and he was followed by the Rev. Cleland K. Nelson (1875-1883). He later became the Bishop of Georgia in 1892. There followed a succession of rectors, the last being the Rev. Sydney Goodman (1930-1934). After that time the parish was under the supervision of the Rev. Wallace Conkling, rector of St. Luke's Church, with the assistants of that church officiating at St. John's. The parish finally closed in 1965. The records and registers of this parish are in the Church House.

Rev. Alexander H. Vinton
Rector, Holy Trinity
(1858-1861)

Rev. Floyd W. Tomkins
Rector, Holy Trinity, Philadelphia
(1899-1932)



Our Saviour, Jenkintown
(1858)

him. After holding services in various halls in center city, a charter was obtained in 1857, and the group admitted into Convention 1858. A large congregation met in Concert Hall at 12th and Chestnut Streets, until a church could be built. A large church was finally erected at 17th and Filbert Streets in 1860. However, Dr. Tyng had met with an accident and died in 1858. The church was called the Church of the Covenant, and the Rev. James Pratt served as rector from 1858 to 1867.

When the so called Chinese wall was erected to carry the Pennsylvania Railroad into center city, it cut off this congregation and the building was sold in 1887. In 1888 the congregation united with the Church of St. Ambrose, which had started in 1875 and was occupying a frame building at 28th and Girard Avenue. A new edifice was erected at 27th and Girard Avenue. The Rev. J. J. Joyce Moore who was the rector of St. Ambrose became the rector of the combined churches. He remained in charge until 1909. A number of other rectors served in the years following, some of whom are still remembered by many, the Rev. H. K. B. Ogle, the Rev. George W. Lamb, and the Rev. Roderic Pierce.

St. Augustine's Church, which had been located at 2026 Columbia Avenue for many years moved its congregation to the Covenant in 1955, and the parish became known as St. Augustine's Church of The Covenant. The present rector is the Rev. William D. Turner. There is a communicant membership of 1059 and a Sunday School of 153.

ST. MICHAEL'S CHURCH, GERMANTOWN (1858)

This church started under the name of the Holy Cross. It had been a congregation which started in another section of Germantown and now joined up with St. Michael's. A lot of ground was given by Miss Elizabeth C. Morris on High Street in 1858. This lot had been part of an ancient burial ground in which some of the early Pietists of Germantown has been interred. The markers are still in evidence.

A vestry was formed and the Rev. J. Pinckney Hammond, the minister of Holy Cross, and formerly rector of St. James, the Less, was named rector of the newly organized church. The name was changed to St. Michael's Church. A charter was obtained in 1859, and the parish admitted into Convention the same year. A church was soon built and occupied for the first time on St. Michael and All Angels day in 1859. Several rectors followed. The Rev. John Kemper Murphy (1868-1900) and the Rev. Arnold H. Hord (1901-1914).

During the rectorship of the Rev. Gilbert E. Pember (1915-1933) the parish consolidated with Christ Church, Germantown. St. Michael's was sold and the title of the combined parishes became Christ Church and St. Michael's in 1933, with the Rev. Dr. Pember as rector.

Church. The Rev. B. Janney Rudderow was rector from 1923 until his retirement in 1962. The present rector is the Rev. Charles F. Penniman. There is a communicant membership of 631 and a Sunday School of 180.

CHURCH OF ST. MATTHIAS, PHILADELPHIA (1858)

Meetings were held beginning in 1856 to organize a church in the Northwest section of Philadelphia. A vestry was elected, a plot of ground was secured at 19th and Wallace Streets, and plans drawn up to erect a church. In 1857 the Rev. R. A. Carden was selected as minister. He was soon followed by the Rev. Robert G. Chase. The building was completed in 1859, and the parish admitted to Convention the same year. In time there was a rather large congregation. A number of well known clergy served over the years among whom were the Rev. C. Rowland Hill (1903-1916), the Rev. Thomas L. Gossling (1916-1925) and the Rev. Herbert W. Jones (1928-1938).

Services were discontinued in 1939, the building was sold in 1942, and the congregation merged with the congregation of St. John, the Baptist in West Oaklane. The church at West Oaklane took over the name of St. Matthias. The Rev. Albert F. Fischer was the rector at this time. The present St. Matthias at West Oaklane has a communicant membership of 490 and a Sunday School of 111, and the Rev. Charles B. Mauch is the rector.

CALVARY CHURCH, CONSHOHOCKEN (1858)

On July 25, 1858 the first services were held in an old school house later known as Stemple Hall, located on Forest Street near Hector. The Rev. E. L. Lycett was the first minister in charge. In December of that year a parish was organized under the name Calvary Church. A charter was obtained in 1859 and the parish admitted into Convention the same year. A church building was completed on the present site in 1860 and a parish house added in 1880. The congregation grew and the need for a new building became evident.

In 1889 the present large church was built during the rectorship of the Rev. Addison B. Atkins (1881-1894). Several rectors served the parish among whom are remembered the Rev. J. Kenneth Moorhouse (1910-1923) and the Rev. Stanley R. West (1924-1954). The parish house was modernized in 1957 and repairs to the church subsequently made.

The present rector is the Rev. Edward Price, who came in 1957. The communicant membership is 528 and there is a Sunday School of 87.

ST. TIMOTHY'S CHURCH, ROXBOROUGH (1859)

November 27, 1859 is the date on which the Wissahickon Sunday

CHURCH OF OUR SAVIOUR, JENKINTOWN (1858)

Services were first held in Jenkintown in 1855 by the Rev. Edward Buchanan who was the rector of Trinity Church, Oxford. The meetings were held in the Old Lyceum building until a church could be erected, which was in 1858. A vestry had been elected in 1857, and the congregation admitted into Convention in 1858. The first rector was the Rev. Ormes B. Keith (1858-1870). A long list of rectors follows, among whom are the names of the Rev. Robert Coles (1888-1910), the Rev. George C. Bartlett (1911-1915), and the Rev. John M. Groton (1915-1923).

Additions were made to the church during the rectorship of the Rev. Dr. Coles, and a parish house built.

In 1933 the Rev. Reginald G. Davis became rector and he served until his death in 1967. A new parish house was built in 1937, improvements were made to the church in 1955 and a new rectory added in 1956.

This parish has been instrumental in starting a number of neighboring parishes, All Hallows, Wyncote in 1891, St. Anne's, Abington in 1904 and the McKinley Mission in 1900. The latter closed in 1919.

A number of men entered the ministry from this Church. The present rector is the Rev. Joseph Lewis Iredale. There is a communicant membership of 886, and a Sunday School of 175.

CRANMER CHAPEL, PHILADELPHIA (1858)

(Now Trinity Memorial Church)

The work of this church began around 1852, when it was called the Market Street Mission, located at 22nd and Market Streets, with the Rev. John A. Vaughn in charge. The name later became Cranmer Chapel which was located at 22nd and Locust Streets. In 1863 it came under the care of Holy Trinity Church and became known as Trinity Chapel. The Rev. Herman L. Duhring was in charge. Around 1873 enlarged accommodations came through the gift of Mrs. Anna Wilstack and the present building was erected in 1875 at 22nd and Spruce Streets. It was a memorial to Miss Anna Gertrude Wilstack, a daughter of the donor. A school building was erected about this time in memory of John Bohlen. A Guild House was built in 1895. From 1910 to 1916, the Rev. Henry C. Stone was vicar, and it was he who started the movement known as the Stonemen's Fellowship.

For a number of years the French Church of St. Sauveur used the School building as a house of worship. This congregation was founded in 1867, and had a church building at 22nd and Delancey Streets. The French Church closed in 1954.

In 1948 Holy Trinity Memorial Chapel became independent, and was admitted into Convention under the name of Trinity Memorial

GRACE CHURCH, MT. AIRY (1859)

A few earnest workers met in a fire house on Miller Street in Mt. Airy to organize a Sunday School. Soon the meetings were moved to the Steamboat House on Germantown Avenue. The rector of Christ Church in Germantown, the Rev. A. B. Atkins held afternoon services. In 1858 a vestry was formed and plans were made to build a church on Mt. Airy Avenue. A charter was adopted, and the building completed in April 1859. The Rev. Harry Smith, a deacon, had charge under the rector of Christ Church. The parish was admitted into Convention in 1862. Several other ministers followed in quick succession, among whom was the Rev. Charles R. Hale, who many years later was Bishop of the Diocese of Springfield. The church was enlarged in 1864. The Rev. Simeon C. Hill was rector from 1875 to 1912.

After a fire which occurred in 1882, plans were discussed about changing the site of the church. Eventually a lot was offered by Franklin B. Gowen, at Gowen and Ardleigh Streets, and a new building erected in 1888. A few years later a parish house and a rectory was given through the generosity of the Gowen family.

In recent years additions have been made to the church and the parish house, and a new rectory has been bought on Sprague Street. For over 30 years, the Rev. Charles E. Eder was rector, retiring in 1958. The present rector is the Rev. Richard K. Bauder. There is a communicant membership of 572 and a Sunday School of 219.

ST. BARNABAS CHURCH, PHILADELPHIA (1859)

There was a church on 17th Street above Chestnut for seven or eight years, called St. Barnabas, and sometimes referred to as St. Bartholomew's. It disappeared in reports after 1866. The records show it was admitted to Convention in 1860.

CALVARY CHURCH, GERMANTOWN (1859)

Persons interested in starting a church in lower Germantown met in 1858 to organize and subscribe funds to erect a building. A charter was obtained and the parish admitted to Convention in 1859. A building was completed at Pulaski Avenue and Manheim Street in 1859. The Rev. Thomas K. Conrad (1859-1863) was the first rector. In 1894 a parish house was built. During the rectorship of the Rev. James DeWolf Perry (1866-1907) a new church was built in 1893 and a new parish house in 1895.

Other rectors followed, among whom were the Rev. James C. Mitchell (1908-1915), the Rev. Allen R. VanMeter (1915-1928), the Rev. Lewis G. Morris (1928-1939) and the Rev. William J. Dietrich (1939-1960). The parish house was renovated in 1947 and improvements made to the church in 1959. A number of young men have

School started in the house owned by Mr. J. Vaughn Merrick, and occupied by Mr. D. Rodney King. It was located near the Wissahickon Station. Later on the Sunday School was held in the Old Poor House at Ridge Road and Hermit's Lane. Church services were held in this building in 1860 by the Rev. J. W. Claxton from St. David's, Manayunk.

A charter was granted in 1861 and the parish admitted into Convention in the same year. The first rector was the Rev. John Leighton McKim (1860-1862). The church was completed on the present site on Ridge Avenue in 1863 and enlarged in 1874 and 1886. The parish house dates from 1874.

In 1877 a Workingmen's Club was started in Wissahickon, and in 1890 St. Timothy's Hospital was started. This later in 1920 became a community project. A parish Day School started in 1873 and still exists. The interior of the church was completely renovated in 1914.

A number of clergy have served the parish through the years. Some of them will be remembered, the Rev. Robert E. Dennison (1878-1907) the Rev. James Biddle Halsey (1908-1919), the Rev. S. Atmore Caine (1919-1929), the Rev. Herbert Dennison (1930-1934) and the Rev. Edmond Wood (1934-1952).

The present rector is the Rev. Eugene F. Lefebvre. There is a communicant membership of 876 and a Sunday School of 212.

CHURCH OF THE INTERCESSOR, PHILADELPHIA (1859)

(This church was located on Spring Garden Street, east of Broad)

The Church of the Intercessor has been referred to as the Church with a curse. In 1859 there was a secession from the Church of St. Matthias, resulting from a quarrel in the congregation, and a building was erected on the site referred to above. When the building was completed, the rector refused to pay the builder, and he put a curse on the building. Soon thereafter the rector, the Rev. R. A. Carden fled to England, and the church was closed. The building was put up for a sheriff's sale, and was purchased by Bishop Stevens. It was then opened in 1869 and called the Bishop's Church, but it closed again in 1873. Shortly thereafter it was sold to a group of people who left the Church of the Advent and a new congregation under the Rev. J. W. Claxton, which called itself the Church of the Advocate took possession. This too petered out.

In 1879 the congregation of St. Philip's Church at Franklin and Vine Streets took over the building, but after about eight years, they saw that they had made a mistake, and they moved to West Philadelphia. They merged with Trinity, Maylandville, and established St. Philip's Church at 42nd Street and Baltimore Avenue. The records of The Intercessor, The Bishop's Church and The Advocate are in the Church House. The building at Spring Garden and Broad Street was sold to the Shriners.

entered the ministry from this parish, including the present rector, the Rev. John F. Leser. There is a communicant membership of 355 and a Sunday School of 148.

ST. ALBAN'S CHURCH, ROXBOROUGH (1859)

Residents of St. David's Church, Manayunk living in the area around Ridge Avenue and Livesey Lane desired to have a church nearby. Services were first held in a store at 6785 Ridge Avenue on June 26, 1859. The rector of St. David's, the Rev. J. W. Claxton conducted the services. A vestry was formed and land was given by Frederick F. Fairthorne. A chapel was built in 1861 and a parish house a short time later. The church was enlarged in 1885, and a rectory built in 1879. The Rev. Marcus A. Tolman was the first rector (1865-1866). The parish was admitted to Convention in 1862.

The Rev. Charles S. Lyons was rector (1889-1928) and the Rev. N. Herbert Caley (1930-1944). The present rector is the Rev. Robert H. Stetler, who has been in charge since 1945. There is a communicant membership of 240 and a Sunday School of 89.

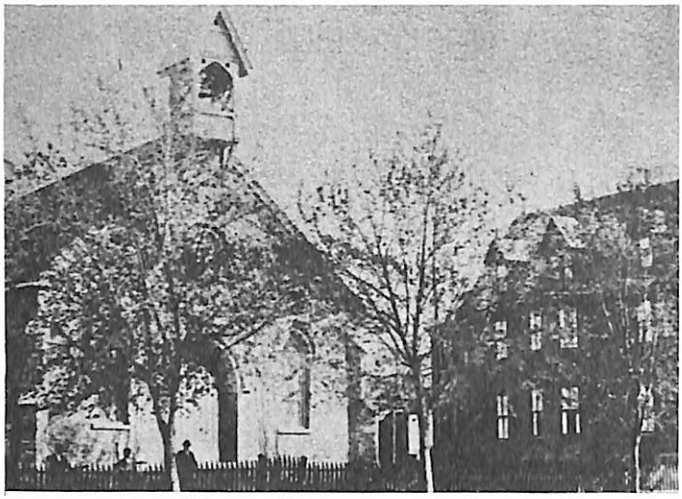
CHURCH OF THE REDEEMER, ANDALUSIA (1860)

For many years this church was a chapel of All Saints, Torresdale. Around 1860, Mrs. James S. Biddle, a benefactor of All Saints expressed an interest in starting a work in Andalusia, a small hamlet on Bristol Pike, a few miles north of Torresdale. A stone chapel was built in 1860, and a few years later a parish school building was erected. The church was consecrated in 1877 and the name Redeemer given to it. A public library was established in 1886, supervised by the chapel. King Hall parish house was erected in 1910. The assistant ministers at Torresdale were in charge of the chapel, and for a period students at the Divinity School were in charge.

In 1925, the church became an independent parish and was admitted into Convention in 1925. There have been a number of ministers that have served over the years. The present rector is the Rev. Erik H. Allen. There is a communicant membership of 145 and a Sunday School of 101. In recent years this has been an aided parish, and a relocation is being considered. Mr. Allen has just gone on a terminal leave, and the Rev. Stanley Manwaring is in charge.

CHURCH OF ST. LUKE, THE BELOVED PHYSICIAN, BUSTLETON (1861)

Occasional services were held in Bustleton by the Rev. George Sheets when he was rector of Trinity Church, Oxford (1816-1854), and the Rev. F. W. Beasley of All Saints, Torresdale. Regular services seemed to have been held as early as 1844, although there was no



Calvary Church, Conshohocken
(1860)

Rev. Simeon Hill
Rector, Grace, Mt. Airy
(1875-1912)

First Sunday School Building
St. Timothy's, Roxborough
(1859)

Rev. James DeWolf
Perry, Rector,
Calvary, Germantown
Chairman,
Standing Committee

Calvary Church,
Germantown
(1859)

of St. Luke's Church in Germantown and the Rev. Edward Y. Buchanan of Trinity, Oxford held services once a month. In 1860 a parish was organized, and admitted into Convention in 1861. The corner stone of a building was laid in 1862, and completed in 1863. The first rector was the Rev. Thomas G. Littell (1861-1865). The parish house was built in 1875 and the rectory in 1908.

A long list of rectors follows, including the Rev. H. G. G. Vincent (1911-1921), the Rev. Howard W. Gernand (1921-1931), the Rev. H. M. Stuckert (1931-1942). Bishop Roberts was in charge (1951-1959). In 1925 a new parish house was erected.

The present rector is the Rev. Robert E. DuBose. The communicant membership is 227 and there are 162 in the Sunday School.

ST. JOHN'S FREE CHURCH, KENSINGTON (1862)

A Sunday School was started in 1861 on Washington Avenue above Frankford Road by members of Calvary Monumental Church, Northern Liberties. The Rev. Charles B. Bonnell rector of Calvary conducted services.

A charter was obtained in 1862. Ground for a church was given by the Rev. George Boyd of St. John's, Northern Liberties, and he designed the building that was erected on Cemetery Lane (now Elkhart Street) in 1862. Boyd died before the church was completed, but his family saw that the work was done in his memory. He was an advocate of the free church system, and it is probable that the church was named the Free Church of St. John for this reason. It was said that this was one of the first free churches. The first rector was the Rev. George C. Fields (1862-1864). The parish was admitted into Convention in 1864. A Sunday School building soon followed the church.

For a period the parish was in charge of the newly formed City Mission (1870-1872). A long list of clergy followed, and the parish grew. There was a fine congregation and one of the largest Sunday Schools at that time. The parish was noted for a large Bible Class conducted by Miss Whitechurch for many years. Ten or twelve men entered the ministry from this church.

During the rectorship of the Rev. John P. Bagley (1902-1907) the present large parish house was built. There are still many people who remember some of the ministers who served this congregation, such names as Warner, Woodroofe, Jansen, Goostray, Lever, Degerberg and McGrory.

The present rector is the Rev. Walter G. Martin, who has just succeeded the Rev. Edward C. Loeffler. The communicant membership is 227 and there is a Sunday School of 45.

church building. The formation of a parish began with the gift of a lot and building by Mrs. Pauline E. Henry in memory of her husband, Dr. Bernard Henry in 1860. The parish was admitted into Convention in 1861. The Rev. Leighton Coleman was the first rector (1861-1863). He became Bishop of Delaware in 1888. A Sunday School building was given in 1869, and the parish house built in 1897. The Rev. Samuel F. Hotchkin was rector (1877-1912). He will be remembered as historian of the Diocese. Another rector of this parish who became a Bishop was the Rev. William McClelland (1916-1924). He became Bishop of Easton in 1939. Many improvements in the church were made during this time. Other rectors were the Rev. John W. Norris (1929-1941), the Rev. Louis E. Fifer (1941-1945) and the Rev. John Weber (1946-1964), during which time a number of improvements were made, including a new rectory and Sunday School facilities. The present rector is the Rev. John Clark. There are 205 communicants and a Sunday School of 160.

ST. PAUL'S CHURCH, ELKINS PARK (1861)

In 1860, twelve men, the first vestry of St. Paul's, Elkins Park met at the home of Jay Cooke to plan for the building of a church in what was then called Cheltenham. The church was completed in 1861, and was located at the present site, Old York Road and Ashbourne Road. The parish was admitted to Convention in 1861, and the first rector was the Rev. Robert J. Parvin (1861-1867). During the rectorship of the Rev. Edward W. Appleton (1867-1899), the church was enlarged and a parish house and rectory built. The cemetery was laid out in 1879. While the Rev. J. Thompson Cole was rector (1899-1917) the Jay Cooke Hall was added, and the chancel and the nave renovated. The parish was noted for its several Bible Classes at this time. There was always a group of outstanding laymen in the parish, led by Jay Cooke, who died in 1905.

During the rectorship of the Rev. Philip J. Steinmetz (1918-1945) the radio station WIBG was founded and through which the 11 o'clock service is broadcast. The Rev. Frederick R. Murray served from 1946 to 1955. In 1959 the Livezey Memorial Chapel was built and in 1957 a new building acquired for a parish house.

The present rector is the Rev. James G. Ludwig, who has been in charge since 1955. There is a communicant membership of 735 and a Sunday School of 136.

HOUSE OF PRAYER, BRANCHTOWN, PHILADELPHIA (1861)

First services in Branchtown were held by the Rev. George Sheets, while rector of Trinity Church, Oxford around 1835 and 1854, in the old school house on Oak Lane. In 1857 Mrs. Anna deBennesville Mears opened a Sunday School in her home. The Rev. B. Wistar Morris

ST. JOHN'S CHURCH, LOWER MERION (1863)

St. John's Church was the result of efforts made by some members of the Church of the Redeemer who met in 1862 to organize a church in what is now known as Bala-Cynwyd. A lot near Bowman's Bridge was selected, on what is now Levering Mill Road and Bala Avenue. A frame church was built in 1863, and a rectory and parish house followed soon thereafter. The parish was admitted into Convention in 1863. The Rev. Francis E. Arnold was rector (1863-1871). After several rectors, the Rev. Henry A. F. Hoyt was appointed in 1895 and served until 1924, when he retired.

Soon plans were started during Mr. Hoyt's period to replace the frame buildings. In 1897 a stone parish house was erected, and there followed in quick succession a rectory, and a fine stone church in 1900. The new church was the gift of Mr. John Marston, a vestryman and Sunday School superintendent for 44 years. He is famous as the founder of the Lenten Mite Box Offering of the Episcopal Church in 1878.

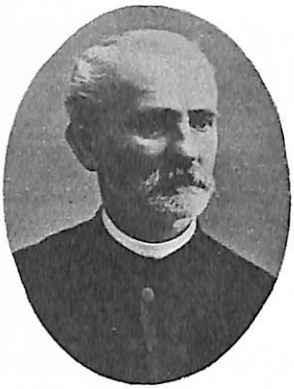
Other additions to the buildings were made in 1906, and in later years, including many memorials. The Rev. A. E. Clattenburg was rector (1924-1938), and the Rev. Melville B. Gurley (1938-1956). The present rector is the Rev. Robert D. Keel, who succeeded the Rev. Paul C. Kintzing in 1965. There is a communicant membership of 525 and a Sunday School of 78.

EPISCOPAL HOSPITAL MISSION (1863)

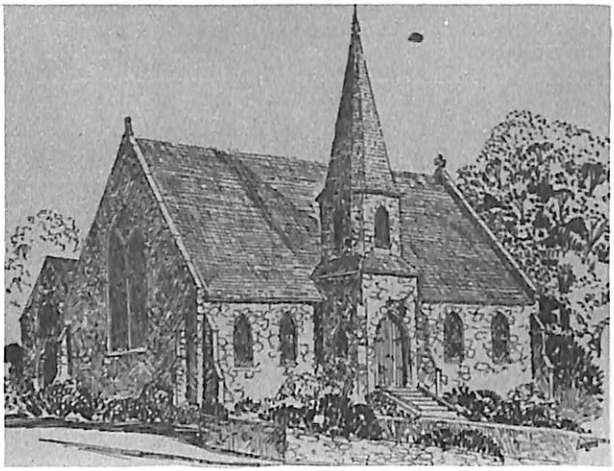
In 1863, Miss Catherine C. Biddle and her two sisters started this work, not only ministering to the sick, but having Sunday School and services for the general community. At times the work was carried on in the basement of the hospital and in the old Leamy home, and later in the chapel. In 1883 the hospital built a mission on the grounds, where services and Bible classes were held. There was a large attendance over the years and a number of clergy were in charge, assisted by many laywomen and laymen. There was a large communicant membership and Sunday School.

St. Luke's Church at B and Huntingdon Streets was an outgrowth of the Hospital Mission. In 1904 a church building was erected at this location and soon thereafter a parish house. The Rev. Joseph Manuel was in charge at the time the new church was built and he continued as rector until 1914. St. Luke's was admitted to Convention in 1905.

The present rector of St. Luke's, Kensington is the Rev. H. Robert Lorenz, who has been in charge since 1958. There is a communicant membership at St. Luke's of 186 and a Sunday School of 80.



Rev. S. F. Hotchkin
Rector, St. Luke's,
Bustleton
Registrar and Historian



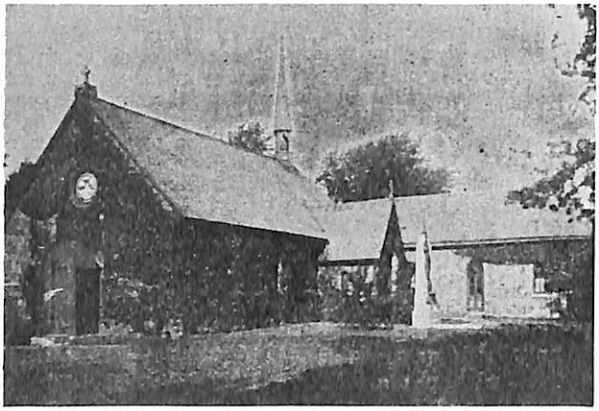
St. Paul's, Elkins Park
(1861)

Early rectors of
St. Paul's, Elkins Park

The Rev. Philip
Justice Steinmetz

The Rev. John
Thompson Cole

The Rev. Edward
Webster Appleton



House of Prayer, Branchtown
(1863)

ton retired rector of the Old Mediator were present, the Church of the Holy Apostles was organized. Ground was purchased at 21st and Christian Streets. In 1868 the parish was admitted to Convention. First services were held in a chapel of Tabor Presbyterian Church, and later in a frame building, on the site. The first rector was the Rev. Charles D. Cooper (1868-1894). Mr. George C. Thomas an influential layman soon became a leading spirit of this church. Other laymen were identified with the work, among whom were Lewis Redner, and George Jacobs. There was a very large Sunday School of which Mr. Thomas was superintendent for many years. In 1870 a stone church was erected and subsequently a guild hall. Cooper Hall in memory of the first rector was built in 1901.

The parish was instrumental in starting a number of parish chapels. The Chapel of the Holy Communion at 27th and Wharton Streets was started in 1888, the Chapel of St. Simon of the Cyrenian, 22nd and Reed Streets was taken over in 1902, and the Chapel of the Mediator at 51st and Spruce Streets in 1906 amalgamating with the Church of the Reconciliation. At a later period the Chapel at Penn Wynne was started.

Several of the rectors at Holy Apostles were called to be Bishops. The Rev. Nathaniel S. Thomas was elected Bishop for Wyoming, the Rev. Wilson R. Stearly later became Bishop of Newark, and the Rev. William T. Capers was elected Bishop of West Texas. A large group of young men entered the ministry from this parish.

In 1944 the buildings at 21st and Christian Streets were closed and sold. The parish retained its corporation and name and the work was centered at the Chapel of the Mediator at 51st and Spruce Streets. It is now known as the Church of the Holy Apostles and The Mediator. Before the consolidation, the Rev. George T. Toop was rector of the Mother Church. At the time of the merger the Rev. John H. A. Bomberger was rector who served until 1966. The present rector is the Rev. David W. Hyatt. There is a communicant membership of 484 and a Sunday School of 140.

HOLY INNOCENT'S CHURCH, TACONY (1868)

The Rev. D. C. Millett, rector of Emmanuel Church, Holmesburg held services December 8, 1867 for a group of people gathered in the Washington House on State Road, Tacony. In 1868 the corner stone of a church was laid at Wissinoming and Disston Streets. The parish was admitted to Convention in 1869. Dr. Millett continued in charge until 1874. The building of factories around the church necessitated removal, and in 1898 a new building was erected at the present site, Torresdale and Tyson Avenues. The Rev. Robert A. Edwards became rector in 1901, serving until 1924. Additions were made to the church in 1903 and extensive alterations in 1928.

ST. JAMES CHURCH, HESTONVILLE, PHILADELPHIA (1866)

This church started through the influence of the rector of St. Andrew's Church in West Philadelphia in 1860, by the starting of a Sunday School first located at 52nd and Lancaster Avenue. The corner stone for a church building was laid at 52nd and Kershaw Streets in 1866. The parish was admitted into Convention in 1866. The first rector was the Rev. T. P. Hutchinson. A long list of rectors followed over the years, the Rev. William H. Cavenaugh (1902-1922), the Rev. John Weber (1923-1946), the Rev. George Ashley (1946-1956) and the Rev. James W. Bottoms (1957-1959). The parish closed in 1959, and the records are at the Church House.

CHURCH OF THE MESSIAH, GWYNEDD (1866)

Services for summer visitors were held in the area of Gwynedd as early as 1861. Around 1866 the Rev. Henry R. Smith began holding services in a room over a stable. By the end of this year the parish was organized and admitted to Convention in 1868. The first rector appointed was the Rev. Samuel Edwards, and the services were held in Franklinville Hall and other places until the stone church was erected in 1871. A rectory was built in 1886. The ministers were instrumental in starting a work in Lansdale, beginning in 1880, and eventually a mission was organized. The Ingersoll family took a leading part in the growth of this parish from the early days. For many years the summer population was the mainstay of the parish. The church was enlarged in 1906 and the parish house in 1916.

A number of clergy served over the years, some of whom will still be remembered by many, among them Ben Bird and William Patterson, the latter serving from 1922 to 1957.

With the influx of many people to the area, additions were made to the parish property with considerable rapidity. The church was enlarged, ground was purchased, a new parish house erected and other improvements made. Some of this expansion was made during the latter years of the Rev. Mr. Patterson's rectorship, and much of it during the period when the Rev. Robert M. Wainwright was in charge (1957-1967).

The final achievement was the erection of a new parish house and chapel in 1961. In 1967, Mr. Wainwright was appointed Archdeacon for missionary work in the Diocese, and he was succeeded by the Rev. Gustave J. Weltzeck, the present rector. There is a communicant membership of 998 and a Sunday School of 711.

CHURCH OF THE HOLY APOSTLES, PHILADELPHIA (1867)

A meeting held November 20, 1867 at which the Rev. Phillips Brooks, rector of Holy Trinity Church and the Rev. Samuel E. Apple-

Due to the erection of the Delaware Expressway, this parish closed in 1961 and reverted back to St. Mark's, Frankford, where the records are kept. The last rector was the Rev. A. Edward Chinn.

CHURCH OF THE GOOD SHEPHERD, ROSEMONT (1869)

In 1869 members of the Episcopal Church living west of Bryn Mawr met to plan for a parish church. A Sunday School was started in a farm house on Lancaster Pike near Garrett Avenue. For a time services were held in the Radnor School House and later in the home of William Harman. During the same year a committee met and drew up Articles of Association, and elected a vestry. The first minister was the Rev. Henry P. Hay (1869-1883). In 1871 the parish was admitted into Convention. The first church building was erected in the year 1872 on Lancaster Pike, east of the Villanova College Stadium.

For some time a hospital called the Good Shepherd Hospital and Home was operated by the parish, beginning in 1874. It dissolved in 1921, and the next year the trust funds were transferred to the Church Farm School where a cottage was built called the Good Shepherd.

This parish was instrumental in starting and conducting services at Paoli, at Radnor and Ithan, until the parishes at these places became independent.

In 1892 a new site for a church was selected at Montrose Avenue and Lancaster Pike, and the present church built in 1894. The parish house followed in 1910. This was during the rectorship of the Rev. Arthur B. Conger (1882-1912). During the years the other rectors were the Rev. Charles Townsend (1912-1930) the Rev. Thomas A. Sparks (1930-1932) and the Rev. William P. S. Lander (1933-1962).

The present rector is the Rev. James H. Cupit. There is a communicant membership of 794 and a Sunday School of 166.

CHURCH OF THE MESSIAH, SOUTHWARK (1870)

The Messiah was started as a mission of St. Andrew's Church at 13th Street below Washington Avenue around 1843. It became independent in 1870 and was admitted to Convention. At that time a site was obtained at Broad and Federal Streets and a stone chapel and rectory were built. The Rev. George Bringhurst was in charge at that time. It had great difficulty in meeting its financial obligations, and for a time it was assisted by the Church of the Evangelists. In 1909 the mortgage on the church was foreclosed, and the parish became extinct. The records are in the Church House.

ST. GEORGE'S CHURCH, (WEST END) PHILADELPHIA (1870)

Around 1869 work was started in the village of Cardington by St. James Kingsessing, which eventually grew into the parish of St.

The Rev. Howard W. Gernand was rector from 1931 to 1953, when he was succeeded by the present rector, the Rev. Walter W. Ware. There is a communicant membership of 341 and a Sunday School of 161.

CHURCH OF THE GOOD SHEPHERD, KENSINGTON (1869)

Work was started in the area of Cumberland Street and Frankford Avenue in 1869. A church was organized and admitted to Convention in this same year. The first minister was the Rev. Alfred A. Rickert and services for a time were held in a rented hall. He was followed by the Rev. John A. Goodfellow (1872-1934). When Mr. Goodfellow took charge a frame chapel was built at the present location, Cumberland and Collins Streets. Around 1890, a stone church replaced this chapel, and in 1913 a parish house was erected. For many years a devoted layman, Frank H. Longshore was organist and lay assistant.

The present rector is the Rev. David A. Trauger, who has been in charge since 1938. There is a communicant membership of 267 and Sunday School of 87.

TRINITY CHURCH, COATESVILLE (1869)

The name of this church was originally known as the Church of the Resurrection and the Life. That was in 1869, when the parish was admitted to Convention. A small chapel was built in 1870 on Main Street. A parish house was built in 1892, which was replaced by a modern building in 1957. The present stone church dates back to 1895. The first minister was the Rev. George G. Field, who served from 1868 to 1893. He was followed by the Rev. Thomas J. Garland (1894-1898). He later became the Bishop of the Diocese. The Rev. Addison A. Lamb was rector (1908-1928). A number of clergymen followed, Goostray, Paynter, Fryer, Iredale and Allen.

Around 1919 a chapel called St. Cyril was started on Chestnut Street, and for a number of years was under the direction of Trinity. The present rector is the Rev. B. Shepherd Crim. There is a communicant membership of 531 and a Sunday School of 173. St. Cyril's Mission closed in 1967 and the congregation attend Trinity Church.

ST. STEPHEN'S CHURCH, BRIDESBURG (1869)

This church was started as a mission of St. Mark's, Frankford in the area known then as Whitehall. Mr. William Welsh, a well known layman of St. Mark's, took a special interest in the work of this mission. It was admitted to Convention in 1869. A church was built in 1870, and in time the parish became independent. The parish served the community in the area near the Frankford Arsenal. A parish house was built in 1908. A long list of ministers were in charge over the years.

ALL SAINTS, CRESCENTVILLE (1870)

All Saints chapel began as a mission of Trinity, Oxford, during the rectorship of the Rev. Edward Y. Buchanan. It was ministered to either by the rector or one of his assistants. A building was erected in 1870 and enlarged in 1878. This building was destroyed by fire in 1925. A new building was given by Miss Maud Fisher in memory of her family, who had been interested in the work from the early days. The chapel became independent in 1932, when the Rev. Arthur T. Helms was in charge. It was admitted to Convention this same year. Other ministers have been the Rev. Aubrey Cragg and the Rev. Andrew W. Mayer.

The present rector is the Rev. Alfred W. Degerberg, who has served since 1959. There is a communicant membership of 243, and a Sunday School of 41.

CHAPEL OF THE MERCIFUL SAVIOUR, PHILADELPHIA (1870)

Among the missions started by the newly founded City Mission (now called Episcopal Community Services) was the Chapel of the Merciful Saviour, located at Norris and Camac Streets, where a frame chapel was built in 1871. The first services were conducted by the Rev. Ephraim S. Widdemer, followed by the Rev. J. W. Ashton. It was admitted to Convention in 1872.

About 1882 the name was changed to the Church of the Annunciation, during the rectorship of the Rev. H. B. Batterson (1880-1890). During this period the church was moved to 12th and Diamond Streets (1884), when the present church was built. The present rector is the Rev. Robert S. Harris, and there is a communicant membership of 342, and a Sunday School of 77.

GRACE CHURCH, PARKESBURG (1871)
(Later called Ascension)

This church started out under the name of Grace Church in 1865. The first minister was the Rev. Henry Smith, who was also in charge of St. John's, Pequa. Services were held in Parke's Hall and later in the Old Baptist Church. It was incorporated in 1867 as Grace Church and admitted into Convention in 1871. The Baptist Church was eventually purchased. It was an old building dating back to around 1847.

For a period the work at Parkesburg was abandoned from 1877 to 1890, when work was again resumed, and then the church became known as the Ascension. The Rev. S. K. Boyer was in charge. It later came under the direction of Trinity Church, Coatesville. A new building was erected at West and 2nd Streets in 1899. Eventually this church became a mission of the Convocation of Chester. The present

George's, West End, at 61st Street and Hazel Avenue. Ground was given by Mr. Henry S. Henry, and a church building was erected in 1871, to which additions were made later. The Rev. Charles A. Maison was in charge at the beginning, and the first rector was the Rev. James H. B. Brooks. A frame Sunday School building was replaced by a parish house in 1914.

The present rector is the Rev. William I. Edwards who has been in charge since 1934. There is a communicant membership of 219 and a Sunday School of 69.

THE CLAY MISSION, PHILADELPHIA (1870)

This Mission was started by the newly formed City Mission (now The Episcopal Community Services) in 1870. It was located at 12th and Vine Streets, and ministered to the colored persons living in that area. The minister in charge was the Rev. J. L. Trowbridge. It had a very short history lasting only a few years, and was abandoned.

ST. PAUL'S CHURCH, ARAMINGO (1870)

Several years prior to the organization of this parish services were held in a small frame structure on Kensington Avenue, near the present site. A Sunday School was conducted by John R. Savage and General Charles Leiper, who were early founders of this parish. St. Mark's, Frankford was the mother church and Mrs. William Welsh gave the church building in memory of her husband, which was erected in 1881. The parish was admitted to Convention in 1870. The first rector was the Rev. William S. Heaton (1870-1880). He was followed by the Rev. Henry E. Cooke (1881-1885). The parish is located on Kensington Avenue above Castor Avenue, near Bochius Street.

The Rev. Edwin J. Humes was rector (1895-1926), when he was succeeded by the Rev. Percy G. Hall (1926-1932). Several other clergymen followed, William M. Sharp, John K. Crockett, William T. Thompson, Louis E. Fifer and Francis F. Blake.

The present rector is the Rev. R. Sherwood Van Atta, who has been in charge since 1958. There is a communicant membership of 270 and a Sunday School of 92.

ST. GEORGE'S CHURCH, KENDERTON (1870)

Residents in the area known as Kenderton organized a church in 1870, and held services in Kenderton Hall located at 20th and Tioga Streets. The first rector was the Rev. Joseph H. Moore. Services were held for a short time and in 1872 this church merged with the church of the Resurrection at Broad and Tioga Streets, which had been started in 1850. The Rev. Mr. Moore became the rector of the combined churches now known as the Church of the Resurrection.

ST. SAUVEUR CHURCH, PHILADELPHIA (1872)

The French Church of St. Sauveur was started under auspices of the City Mission in 1871. Services were held in a hall at 18th and Chestnut Streets. The Rev. Charles F. B. Miel was in charge from 1871 to 1902. The parish was admitted to Convention in 1872. In 1874 a small chapel was built for services at 21st and Chestnut Streets, until a larger building was erected at 22nd and DeLancey Streets in 1888. The second rector was the Rev. Florian V. Vurpillot (1902-1913). During the rectorship of the Rev. T. D. Malan (1913-1927) the church moved to Holy Trinity Memorial Chapel at 22nd and Spruce Streets (1927) and worshipped in the chapel of that church. From 1940 to 1954 the Rev. Marcel J. Brun was in charge, when the work of this French Church ceased. The records are in the Church House.

ST. BARNABAS CHURCH, HADDINGTON (1872)

Through the missionary zeal of the Rev. S. E. Smith, the rector of St. Andrew's Church, West Philadelphia, services were first held in the area known as Haddington in 1871. The first services were held in Odd Fellows Home. The City Mission did much to get the work started. A plot of ground was chosen at 65th and Hamilton Streets in 1872, where a church was erected in the same year. The City Mission advanced most of the funds. The Rev. G. J. Burton had the oversight of the work for several years. For a long period the City Mission was in charge.

During the rectorship of the Rev. S. P. Kelly (1896-1910) the Church moved to 64th Street and Haverford Avenue, and a parish-house was built. In 1914 a fine large church was built, seating 800, with funds raised in the Diocese, and dedicated to Bishop Whitaker. The Rev. William Smythe was the minister in charge. A number of clergy served during the following years. The parish was admitted to Convention in 1922.

In 1965 the mission of St. Cyprian's Church at Elmwood was closed, and the congregation united with St. Barnabas. The present rector is the Rev. Arthur E. Wooley, Jr., and there is a communicant membership of 269, with a Sunday School of 92.

CHURCH OF THE ADVOCATE, SPRING GARDEN (1873)

This congregation was made up of a group of people who left the Church of the Advent in 1873, and occupied the ill-fated building on Spring Garden Street east of Broad. The rector was the Rev. J. W. Claxton. The congregation called itself the Church of the Advocate. Like all the congregations which occupied this building, it did not succeed, and in 1879 St. Philip's Church from 8th and Vine took over the building in an unsuccessful attempt, which came to the same unhappy ending in 1890, and moved to West Philadelphia.

vicar is the Rev. W. Christian Koch, and there is a communicant membership of 114, and a Sunday School of 55.

ST. TIMOTHY'S CHURCH, PHILADELPHIA (1871)

The name of this church when it started in 1854 was Our Saviour, Moyamensing, and it was located at 8th and Reed Streets. In 1870 the name was changed to St. Timothy's. It was admitted to Convention in 1871. Around 1905 it became a chapel of St. James. The work was abandoned in 1918, and the building became St. Timothy's Neighborhood House. We believe the present Reed Street Neighborhood House is at the site of this old church.

CHRIST CHURCH, FRANKLINVILLE (1872)

This is one of the churches started by the City Mission in 1871. In August 1872 a group of women organized a Sunday School under the direction of the Rev. Mr. Supplee in a hall at 6th and Venango Streets, which is the present site of the church buildings. A frame church was built in 1877, and replaced by a stone building in 1897. The parish house came ten years later. The parish was admitted to Convention in 1910. A number of rectors have served over the years. The Rev. Arthur Appleton was rector from 1924 to 1953.

During the last year, St. Ambrose Church, Kensington has been taken over by this church, which incidently was part of a missionary triangle cooperating in 1890. The present minister is the Rev. Bayard C. Carmienche, and there is a communicant membership of 80 and a Sunday School of 22. The Rev. Mr. Carmienche has just resigned, and replaced by Rev. Lloyd H. Winter, II.

CHURCH OF THE ANNUNCIATION, PHILADELPHIA (1872)

The former name of this parish was the Chapel of the Merciful Saviour, first started by the City Mission in 1870 and located at Norris and Camac Streets. It was admitted to the Convention in 1872 under the name of the Merciful Saviour. In 1882 the name was changed to the Church of the Annunciation. In 1882 ground was purchased at 12th and Diamond Streets, and a new church was erected and occupied on Whitsunday 1885.

The Rev. Daniel I. Odell was rector (1893-1922) and he was followed by the Rev. Carl I. Shoemaker (1924-1941). In 1947 the Church of St. Christopher, started in 1930 and located at 1332 North 12th, Street, combined with the Annunciation to become the parish of the Annunciation and St. Christopher's.

The Rev. Robert S. Harris has been in charge since 1944 and was also in charge of St. Christopher's when the churches were combined. He became rector in 1959. There is a communicant membership of 342 and a Sunday School of 77.

The Courts decided in favor of Christ Church, and the minister in charge, the Rev. G. Woolsey Hodge and some members withdrew.

CHURCH OF THE BELOVED DISCIPLE, NORTH PHILADELPHIA (1874)

A work was begun in North Philadelphia in 1874 by the Rev. Alfred Lauderback. The church was first called Holy Innocents, but later renamed the Church of the Beloved Disciple. A church was erected on Columbia Avenue, between 20th and 21st Streets. The parish was admitted to Convention in 1874. A number of rectors followed, the last being the Rev. J. B. Blanchett. Around 1913 St. Augustine's mission, which had started in 1902, and had several locations nearby moved from their last building at 16th and Thompson Streets, and took over the property of the Beloved Disciple.

St. Augustine's moved from Columbia Avenue to the Church of the Covenant, at 27th Street and Girard Avenue in 1955, becoming St. Augustine's Church of the Covenant. The present rector is the Rev. William D. Turner.

ST. ANDREW'S CHURCH, OXFORD (1874)

It seems that work was carried on in this village of Chester County prior to 1874, but in that year a corner stone for a building was laid and the church admitted to Convention. The Rev. George Hall was in charge at that time. The work continued until 1890, and then was abandoned. In 1917 the mission was revived again and continued until 1932 when all work ceased.

In 1956 St. Christopher's Church, Oxford was built, but there seems to be no connection with the earlier work. St. Christopher's was in charge of the Rev. Joseph E. Trimble until 1967. There are 110 communicants and a Sunday School of 121. The Rev. T. Norman Mason has just been apppointed vicar.

ST. LUKE'S CHURCH, CHESTER (1874)

St. Luke's Church started out as a mission of St. Paul's, Chester, and was served by the various rectors of that parish. A building was erected in 1866, in what was called South Ward. It became independent and was admitted to Convention in 1874. Various clergymen were in charge. The name of the Rev. H. J. Beagen appears in the list as having been in charge from 1908 to 1921. It seems that for a period of years after that, the church reverted back to St. Paul's. Later it again had its own ministers. Finally in 1948, St. Luke's merged with St. Paul's and the building of St. Luke's was sold. The assets were used to start a new church in the Highland Gardens section, and a chapel and rectory were built, with the addition of some funds given by Mrs. Mary S. Crozer.

ST. STEPHEN'S CHURCH, CLIFTON HEIGHTS (1873)

Services were first held in Clifton Heights by the Rev. James H. B. Brooks, rector of St. George's, West End, Philadelphia on May 5, 1872, in a local school house. The parish was organized in 1873, and a church erected in 1878, followed by a parish house in 1881. The parish was admitted to Convention in 1879. The Rev. W. W. Taylor was rector at this time. A succession of ministers followed. Improvements were made to the buildings during the rectorship of the Rev. George W. Barnes (1934-1953).

The present rector is the Rev. Norman S. Kerr. There are 302 communicants and a Sunday School of 151. Mr. Kerr resigned in 1968, and the Rev. Hobart H. Heistand has recently become rector.

ST. PETER'S CHURCH, GERMANTOWN (1873)

The inception of this church in 1873 came about through a split in the congregation of Christ Church, Germantown, when a sizeable part of the congregation followed the Rev. Theodore S. Rumney to a new building erected a few blocks away at Wayne Avenue and Harvey Street. The parish was admitted to Convention in 1874, and additions were made to the Church in 1897, and a parish house was built in 1898. The Rev. Dr. Rumney remained rector until 1903.

The Rev. Stewart P. Keeling was rector 1903 to 1931 and was succeeded by the Rev. Edward H. Vogt in 1931. He retired in 1955. The Rev. Warren H. Davis was rector (1955-1965).

The present rector is the Rev. G. Richard McKelvey. There is a communicant membership of 273 and a Sunday School of 95.

CHRIST CHURCH CHAPEL, PHILADELPHIA (1874)

This chapel was started to provide services for members of Christ Church who lived a distance from the mother church. Services were first held in a second story room on Chestnut Street west of 17th. Shortly thereafter the congregation was given the use of the chapel of the French Church on 21st Street above Chestnut. In 1877 a building was erected on Pine Street, between 19th and 20th. The Rev. G. Woolsey Hodge, the assistant minister at Christ Church was in charge from 1874 to 1880, when he was succeeded by the Rev. William P. Lewis. From 1900 to 1919, the Rev. James R. L. Nesbett was in charge. The chapel closed November 1, 1919, and was sold to the Christian Science Church. The records of this chapel are at Christ Church.

A court litigation occurred around 1880, over the question of whether Old Christ Church was the owner and in charge of this church (called Holy Communion) or not. The building had apparently been erected by a group of individuals who had left Christ Church during the rectorship of the Rev. Edward A. Foggo.

CHURCH OF THE TRANSFIGURATION, WEST PHILADELPHIA (1875)

In 1872 a group of women opened a Sunday School in the area of 32nd and Chestnut Streets. A short while after a frame chapel was purchased, in which regular services were held for sometime. A parish was organized in 1875 and admitted into Convention the same year. The Rev. Thomas K. Conrad was the first rector. Soon a lot was purchased at 34th and Woodland Avenue and a stone church erected in 1878. A series of rectors followed, and the church served the general community.

Around 1915 the church began to administer to the students at the University of Pennsylvania. The Rev. Royden K. Yerkes was then in charge. In 1921 it became a University Chapel with a student vestry, and was in charge of the Rev. John R. Hart, student chaplain at the University. The work of this chapel was discontinued in 1933. The records of this parish are in the Church House.

HOLY TRINITY MEMORIAL CHAPEL (1875)

A fuller account of this chapel is listed under the Cranmer Chapel started in 1858. Cranmer Chapel came under the influence of Holy Trinity Church in 1868, and the present building at 22nd and Spruce Streets was erected in 1875 through the gift of Mrs. Anna Wilstack, in memory of her daughter.

In 1948 the chapel became independent and was admitted into Convention under the name of Trinity Memorial Church. The present rector is the Rev. Charles F. Penniman. There is a communicant membership of 631 and a Sunday School of 180.

CHURCH OF THE HOLY COMFORTER, WEST PHILADELPHIA (1875)

A vacant house was rented in 1863 on North 43rd Street, near Haverford Avenue, where a Sunday School was held. The Church of the Saviour was interested in this work, and after some years a chapel was erected at 48th Street and Haverford Avenue in 1867. The Rev. Joseph A. Stone, who was assistant minister at The Saviour was in charge, and he became the first regular minister of this church. It was admitted into Convention in 1875, when it became independent. A long list of ministers served over the years. For a time it was also a chapel of St. Stephen's in Philadelphia (1895). Again it became independent and a new lease of life ensued for several years, and some new buildings were erected. But the neighborhood had gone down and the buildings were sold in 1928.

A new location was selected in Aronimink, Drexel Hill, and construction of new buildings began in 1929, which were completed in

In 1965 the church closed and combined with St. Martin's, Marcus Hook. This latter church acquired a new location in Boothwyn, Upper Chichester in 1967. St. Martin's is in charge of the Rev. Floyd A. Adams, rector.

HOLY COMFORTER CHURCH, SOUTH PHILADELPHIA (1875)

This church grew out of a gift of Miss Margaretta Stocker Lewis, a member of St. Peter's Church, Philadelphia in 1868, to start a church in South Philadelphia. Meetings and services were held in various places until a church was erected in 1875 at 19th and Titan Streets. It became known as the Memorial Church of the Holy Comforter. A gift set aside $80,000. as an endowment fund. The church remained a chapel of St. Peter's throughout its history. The first vicar was the Rev. Robert F. Chase, and he was followed by a succession of vicars, one of whom was the Rev. Alexander H. Vinton, 2nd, who later became the Bishop of Western Massachusetts. The last vicar was the Rev. Joseph W. B. Stewart. The chapel closed in 1944 and the funds and records reverted back to St. Peter's Church. It should be noted that a number of men entered the ministry from this chapel.

St. John's, Bala-Cynwyd (1864)

Holy Apostles, Philadelphia Around 1895

Country Center Mission. In 1942 it came under the charge of a vicar again, with the Rev. Charles F. Ehly in charge. Several other clergy followed.

In 1954 the mission became independent and was admitted to Convention, while the Rev. Walter K. Malone was rector (1948-1954). A new chancel was added and the church completely renovated in 1951. The Rev. G. Crofton Thompson became rector in 1954 and served until his death in 1967. A new Sunday School building was erected in 1959.

The present rector is the Rev. John A. Smart. There are 250 communicants and a Sunday School of 129.

ALL SAINTS CHURCH, FALLSINGTON (1877)

The Rev. Thomas Burrows of Hulmeville held services at Fallsington as early as 1869. A frame chapel was built in 1876 by Miss Mary A. Williamson in memory of Peter and Lorana Williamson of Philadelphia. The first minister in charge was the Rev. W. G. P. Brinkloe of Grace Church, Hulmeville. The direction of this chapel was under a Board of Trustees composed of the Bishops of Pennsylvania, Delaware and New Jersey. Sometimes the clergyman was from New Jersey and other times from Pennsylvania. From 1910 to 1947 the Rev. Francis Henry Smith was resident minister under the Trustees. After the retirement of Mr. Smith, the mission came under the direction of the Convocation and was ministered to by the rectors of Grace, Hulmeville. In 1959 the Rev. Paul W. Lingle became resident vicar. In recent years considerable improvements have been made to the physical property and the number of parishioners has increased, due to the building development at near-by Fairless Hills.

The present vicar is the Rev. Henry N. Williams. There is a communicant membership of 231 and a Sunday School of 133. Mr. Williams has just resigned as vicar, and will continue his theological studies. He has been replaced by the Rev. Richard E. Hayes.

CHURCH OF THE GOOD SAMARITAN, PAOLI (1877)

Paoli was a little village away out in the country in 1877, when the first Sunday School was held in an upper room of the hall known as the Paoli Bazaar. Church services were held by the Rev. H. P. Hay, the rector of the Good Shepherd Church at Rosemont. A plot of ground was given and a mission chapel erected in 1877. The first minister was the Rev. G. Livingston Bishop. In 1902 the mission became independent and was admitted to Convention the following year.

Among the numerous clergymen who served this parish the name of the Rev. Horace A. Walton stands out. He served for 40 years (1902-1942). It was during this time that a new church was built in 1903.

1934. The Rev. Charles W. Schiffer was in charge during these changes (1920-1937). Other additions and renovations were made, which resulted in the fine group of buildings now standing. Several rectors have been in charge. The present rector is the Rev. William R. McKean. There is a communicant membership of 837 and a Sunday School of 365.

ST. STEPHEN'S CHURCH, WISSAHICKON (1876)

During the rectorship of the Rev. F. H. Bushnell of St. David's Church, Manayunk, attempts were made to start a mission in lower Manayunk, in the area now known as Wissahickon. It was not until 1876 that a church was built. The Rev. Charles Logan was then rector at St. David's. The Rev. Charles R. Bonnell was the first actual minister in charge of the mission. In 1887, the mission became independent and was admitted into Convention. Renovations were made to the church in 1896. A long list of rectors and ministers in charge served the parish. At times it was self-supporting and at times it received aid or was assisted by other parishes. The last ministers were the Rev. Messrs. Brunner, Browning and Slee. The church closed in 1968.

ST. BARNABAS CHURCH, KENSINGTON (1876)

Work was started in this area around 1867. The Rev. Benjamin T. Hutchins was the first minister, serving from 1876 to 1879. A church was built at 3rd and Dauphin Streets about 1878, to accommodate the many persons who had been attending the Episcopal Hospital Chapel. The Rev. Charles E. Betticher took charge in 1882. The operation of the parish for many years was under the patronage of Miss Elizabeth Biddle, who died in 1910. The parish was admitted to Convention in 1893. The original building was torn down in 1925, because of its disrepair, and another nearby two story building was occupied, which is the present church and parish house. The work about this time took on a mission status again.

During the depression, from about 1930 to 1940, this church did a splendid job of relief for people suffering in the neighborhood. In recent years efforts have been made to reach Spanish speaking people who live around this area, under the Rev. William J. Shepherd. A great many clergy have served this church, mostly for short periods of time. For several years the Church Army has had a worker in charge. The present vicar is the Rev. John Studebaker. There are 91 communicants and a Sunday School of 106.

TRINITY CHURCH, SOLEBURY (1876)

Around 1876 the first services were held on Sunday afternoons by layreaders. A church building was erected in 1876 and a parish house in 1931. From 1920 to 1941 the church was in charge of the

St. Augustine's Church which was located at 2026 Columbia Avenue moved its congregation to the Covenant in 1955 and the church now became known as St. Augustine's Church of the Covenant, of which the Rev. William D. Turner is rector.

CHURCH OF THE ATONEMENT, MORTON (1879)

A niece of John Morton, Signer of the Declaration of Independence, Miss Susan C. Pearce, gathered a group of people together in 1876 to start a church in Morton. First services were held in Morton Town Hall. In 1879 a vestry was elected and a plot of ground donated by J. H. Irwin. A building was erected in 1880 and enlarged in 1890. The Rev. W. C. Byllesby of Christ Church, Media was the first minister in charge. The parish was admitted to Convention in 1886. The parish was interested in starting the work at Prospect Park in 1924, and for a while the minister at the Atonement was in charge. A long list of ministers served over the years. The present rector is the Rev. William J. Fishler. There is a communicant membership of 367 and a Sunday School of 144.

CHRIST CHURCH, RIDLEY PARK (1879)

Several years before the work was organized services were held in Ridley Park beginning around 1873. The services were held in the railroad station and in a vacant store. In 1879 the parish was organized and a church building erected in 1880. The Rev. Francis H. Bushnell was the first rector. The parish was admitted to Convention in 1881.

In 1888 a chapel was organized at Collingdale for those living at a distance. Services were also started at Essington in 1903, at St. James, Prospect Park in 1906 and at Eddystone in 1912. The church was enlarged in 1902, and in 1958 a new parish house erected. A long list of rectors have served over the years. The present rector is the Rev. William S. Musselman, and the communicant membership is 473, and the Sunday School has 236.

ST. JOHN, THE EVANGELIST, LANSDOWNE (1881)

St. John's Church like another early Christian congregation began in an Upper Room of the old Mansion House of Fernwood in 1881. Services and Sunday School were carried on here until a chapel at Baltimore and Union Avenues was built in 1888. The work was founded by the Rev. N. F. Robinson and he was succeeded in 1888 by the Rev. R. F. Innes. The Rev. William T. Manning, later Bishop of New York, was rector from 1896 to 1898. The parish was admitted to Convention in 1897.

The present church was built in 1900, when the Rev. Lyman P. Powell was rector (1898-1904). He was followed by the Rev. Crosswell

In 1958 a new modern church building was erected. The Rev. Alfred H. Whisler was rector 1954 to 1958. The parish was instrumental in starting a work in Goshenville in 1957. The present rector is the Rev. Harry R. Johnson, who has been in charge since 1959. There is a communicant membership of 1525 and a Sunday School of 917.

ST. JOSEPH'S CHAPEL, MILL CREEK (1878)

This chapel was started for mill hands by the Church of the Redeemer in 1878 in an area called Mill Creek, and now known as Gladwyne. It was ministered to by the clergy of Bryn Mawr, beginning with the Rev. Edward Lycett. Around 1894 it was a mission of St. Mary's, Ardmore. From 1930 to 1950 it was in charge of All Saints, Wynnewood. In 1902 a chapel was built.

In 1950 this small congregation was absorbed into a new parish, called St. Christopher's, Gladwyne, located a short distance away and ministering to a new development. St. Christopher's was admitted into Convention in 1949. The present rector is the Rev. Warren H. Davis. There is a communicant membership of 739 and a Sunday School of 317.

EPIPHANY CHAPEL, PHILADELPHIA (1878)

The Church of the Epiphany located at 15th and Chestnut Streets established a chapel in 1878 at the northeast corner of 23rd and Cherry Streets. The Rev. J. S. Wallace was vicar. It went along for a number of years until 1898. It then moved to the building which had been occupied by the Church of the Atonement at 17th and Summer Streets. New buildings were erected by the then united Churches of St. Luke and The Epiphany. Epiphany Chapel continued at this site until 1918, when the chapel was closed and the buildings sold.

ST. AMBROSE CHURCH, PHILADELPHIA (1879)

(Became Church of Covenant in 1888)

In 1875 a congregation which called itself the Prince of Peace was organized, and met in a second story room at Girard Avenue and Taney Street. The title was soon changed to St. David's Church and services were held in a stable at Taney and Poplar Streets. In 1879 it became an independent parish under the name of St. Ambrose, and purchased a frame church building belonging to the Methodists at 28th and Girard Avenue. St. Ambrose was admitted into Convention in 1881, while the Rev. J. Joyce Moore was rector.

In 1888 the congregation of the Church of the Covenant at 17th and Filbert Streets sold their property and joined with St. Ambrose and erected a new church at 27th and Girard Avenue, under the name of the Church of the Covenant.

H. Hickman was the first rector (1887-1889). A small parish house was built in 1895, and the chancel added in 1906. In 1955 the nave of the church was extended.

A chapel at Ithan was taken over in 1894 by St. Martin's and its clergy or assistants were in charge, until it became independent in 1958, when it became known as Christ Church, Ithan.

In 1959, property was acquired by St. Martin's, called "Bolingbroke" where a new parish house was completed, and where the present rectory is. The present rector is the Rev. William H. Jefferys, who took charge in 1952. There is a communicant membership of 761 and a Sunday School of 471.

CHURCH OF THE ADVENT, KENNETT SQUARE (1882)

Some time prior to 1882, a group of people in Kennett Square met in Town Hall, and then in Unicorn Hall, where they held services. A site was acquired and a church built in 1885. The parish was organized in 1882, and admitted to Convention in 1886. Several ministers served until the Rev. G. Livingston Bishop was elected rector in 1885. A long list of clergymen follows, who served various periods of time, the last being the Rev. Jack W. Rennie (1944-1951).

A new site was obtained in 1956 on North Union Street, and a new church and parish house erected. The present rector is the Rev. Elbert K. St. Claire, who has been in charge since 1952. There is a communicant membership of 631 and a Sunday School of 283.

CHURCH OF ST. JOHN, CHRYSOSTOM, PHILADELPHIA (1883)

A small chapel was built at 28th Street and Susquehanna Avenue in 1883, the Rev. C. S. Daniel being in charge until 1891. Around 1899 a fine stone building of classic Renaissance style architecture, modeled after St. Stephen's Church, London was erected. It has a copper dome with polished columns, and was a very unusual building attracting considerable attention. The Rev. Joseph Sherlock was rector from 1891 to 1930. The parish closed in 1954, and the building sold to another denomination. The last rector was the Rev. Jesse H. Hawks. The records are on file in the Church House.

L' EMMANUELLO, PHILADELPHIA (1883)

A chapel built for Italians on Christian Street, between 10th and 11th, was dedicated by Bishop Stevens in 1883. The Rev. Michele Zara, a Roman Catholic priest received into the ministry of our church was in charge. He was succeeded by the Rev. Thomas E. Della Chioppa in 1910. For a period the work was in charge of St. James Church. Around 1928, the chapel on Christian Street was closed and the congregation moved to St. Elizabeth's Church, the Rev. Thomas Della

McBee. The present parish house was built in 1924, during the rectorship of the Rev. Charles E. Tuke (1922-1952). This church is responsible for starting the work at Drexel Hill (Incarnation) in 1915, and St. Giles, Stonehurst in 1920.

The present rector is the Rev. Francis P. Davis, who has been in charge since 1953. There is a communicant membership of 1125 and a Sunday School of 245.

ST. PETER'S CHURCH, WELDON (Now Glenside) (1881)

Women from the Church of our Saviour, Jenkintown started a Sunday School in Weldon and used a Community Hall that had been erected on the present site of the church during the Civil War. The first Sunday School met on August 31, 1873, sponsored by Mrs. Henry C. Davis from the Church of Our Saviour. This continued until 1881 when the present church was organized. The interest of Mr. Thomas Smith, a member of St. Peter's Church, Philadelphia, who lived in Glenside, was developed and soon a frame church was built (1881) on ground donated by a Mr. Russell Smith. The Rev. William S. Heaton was in charge from 1878 to 1885. For many years this church was known as the Bishop's Chapel, with a Board of Trustees, appointed by the Bishop of the Diocese. Upon the death of Thomas Smith, his widow erected a stone church (built around the frame building) in 1884 and purchased the old Community Hall next door, on which was built a stone parish house. These two buildings remained until the present new buildings replaced them.

A number of clergy served over the years. Many will remember the Rev. George Copeland, who was rector from 1916 to 1950, during whose time a chapel was built in Glenside proper in 1924. This was abandoned in 1944.

The community of Weldon began to develop with many new homes in the 1950's. A new modern church was built in 1956 and a new parish house in 1959, during the rectorship of the Rev. Robert N. Back (1951-1960). The parish was admitted to Convention in 1952. A number of men have entered the ministry from this parish, and a missionary serves in Brazil.

The present rector is the Rev. Charles H. Long, Jr. who has been in charge since 1960. There is a communicant membership of 1050 and a Sunday School of 705.

ST. MARTIN'S CHURCH, RADNOR (1881)

The Church of the Good Shepherd, Rosemont was instrumental in starting this church. Ground was purchased in 1877, and a building was partially finished in 1881 and completed in 1889. The location is King of Prussia and Glenmary Roads. The parish was organized in 1887, and admitted into Convention the same year. The Rev. Percival

The present rector is the Rev. Harry L. Mayfield, who succeeded the Rev. Hadley B. Williams in 1967. There is a communicant membership of 955 and a Sunday School of 316.

CHURCH OF ST. MICHAEL AND ALL ANGELS, WEST PHILADELPHIA (1886)

The work of this church was closely associated with the institution, known as the House of St. Michael and All Angels for crippled children, in its beginning. The institution began in 1886 largely through the interest of Mrs. Pauline Henry in handicapped children and orphans. A chapel was soon built as an adjunct to the institution, and for some time no interest was shown by the community in attending service. The location of the institution and the chapel was in and around 43rd and Wallace Streets. The Sisters of St. Margaret were in charge of the work, and the spiritual needs were supplied by the clergy of St. Mark's, Philadelphia. The first priest in charge was the Rev. Joseph A. Brown. During the ministry of the Rev. J. DeCosta Harewood (1915-1920) the chapel became more of a community church. In 1938 the institution combined with the House of the Holy Child and moved to Spring House.

In 1940 the Rev. Thomas W. S. Logan was placed in charge of the chapel, and in 1945 it became independent of St. Mark's, and was admitted to Convention. Later in the same year this parish merged with Calvary Church, on 41st Street, near Brown, and the chapel building was sold. The Rev. Thomas S. Logan is rector.

CHURCH OF THE ADVOCATE, PHILADELPHIA (1886)

This beautiful cathedral like church is located at 18th and Diamond Streets. It is a memorial to George W. South, who died in 1884, given by his widow, Rachel A. South, and his daughter, Harriet Louisa More. Ground at the present location was purchased in 1886, and for about a year services were held in the mansion on the site by the Rev. T. William Davidson. At that time it was called the Diamond Street Mission. The name Advocate was suggested since the ill-fated Church of the Advocate at Broad and Spring Garden Streets had ceased to be.

The parish house was completed in 1887, and the chapel in 1888. The massive church itself was started in 1890 and completed in 1897. It is of the French Gothic type of architecture, and is said to be a copy of the great Cathedral Amiens. The total cost of the buildings was over a half million dollars. An Endowment Fund of $50,000 was given for their upkeep. There was a self-perpetuating Board of Trustees, of which the Bishop of the Diocese was president.

The parish was admitted into Convention in 1900. The first rector was the Rev. William W. Silvester (1887-1901). He was followed by the Rev. Henry M. Medary (1901-1922). The *Journals* of the Diocese

Chioppa in charge of the Italian members. This relationship continued for a number of years. From 1940 to 1945 the Italian work was carried on at St. Mary's Pro-Cathedral at Broad and South Streets, under Father Della Chioppa, after which time the identity of L' Emmanuello was lost.

LE SANTISSMA TRINIDAD, PHILADELPHIA (1883)

Senor Parmenio Anaya, a licensed layreader (later ordained) held services in Spanish for about a year in the Bible House, located at 7th and Walnut Streets. A short while after he was followed by the Rev. Pedro Durate. The congregation was mostly Cubans. Very little additional is known of this congregation.

ST. ANN MISSION, PHILADELPHIA (1884)

This was a mission established at 12th and Somerset Streets in 1884, with the Rev. A. George Baker in charge. Shortly thereafter the name was changed to Mt. Olivet Mission. It discontinued in the summer of 1886, after a duration of about twenty months.

ST. LUKE'S CHURCH, CHADDS FORD (1884)

Services were held as early as 1879 in this area. In 1884 a small chapel was built. The Rev. Fletcher Clark assumed charge in 1885, and the congregation was admitted into Convention in 1887. From 1891 to 1897 the congregation was in charge of Holy Trinity Church, West Chester. For several years sporadic services were held. From 1919 to 1921 the rector of Advent, Kennett Square held services. Attempts were made to become independent after that, but finally it came under St. John's, Concord. Around 1932 the work seems to have come to an end.

ST. MARY'S CHURCH, ARDMORE (1885)

St. Mary's Church was the offspring of the Church of the Redeemer, Bryn Mawr. A mission was established as early as 1874. Sunday School and meetings were held in Masonic Hall. The Rev. Edward L. Lycett, the rector at Bryn Mawr was in charge. Services were only held irregularly. In 1885, the Rev. B. T. Thomas, an assistant took charge of the mission at Ardmore. A church was built in 1887, and the parish organized the same year, and admitted to Convention. The first rector was the Rev. Lawrence B. Thomas (1887-1888). The parish house was built in 1889. In 1904 and in 1924, the chancel of the church was enlarged, and in 1928 a new parish house built. The church was enlarged again in 1935. For a period of time St. Joseph's Chapel at Mill Creek was in charge of this parish.

A number of clergy served over the years, one of whom was the Rev. J. Gillespie Armstrong, from 1940 until the time he was elected Bishop-Suffragan of the Diocese in 1949.

Apostles, and has remained so ever since. The Rev. Mr. Ayer served for twenty years, and was followed by the Rev. William P. Remington (1906-1911), who will be remembered as Bishop of Eastern Oregon, and later Suffragan Bishop of Pennsylvania, (1945-1951).

Several other clergymen served including the Rev. Frank Bonynge (1926-1953), followed by the Rev. Frederick B. Price (1953-1960). The present vicar is the Rev. Henry E. Wright who succeeded the Rev. Francis F. Blake in 1966. The communicant membership is 331, and there is a Sunday School of 85.

ST. MARY'S CHURCH, WAYNE (1886)

Services were first held in Wayne by the Church of the Good Shepherd, Rosemont. In 1883 St. David's, Radnor made an effort to start a church. The Rev. J. L. Miller, chaplain of the Lincoln Institute, an organization for Indian children at Stafford held services in the Wayne Hall from 1884 to 1885. In 1885 an organization was finally effected and the Rev. G. A. Keller of St. David's Church officiated in various homes for sometime. A plot of ground was donated on Lancaster and Louella Avenues. The Rev. Thomas K. Conrad became rector in 1888, and he built the church from his own funds in memory of his parents in 1889. The parish house was built shortly thereafter. The parish was admitted to Convention in 1889. Several rectors followed Dr. Conrad, who died in 1893.

In 1931 a new parish house was erected and extensions made to the buildings in 1957. The Rev. Henry Mitchell was rector from 1924-1954. The Rev. William L. Kier became rector in 1963, following the death of the Rev. Charles E. Greene in 1962. There is a communicant membership of 627 and a Sunday School of 250.

CHURCH OF THE RECONCILIATION, PHILADELPHIA (1886)

A group of people met for a number of years in a room over a drug store at 40th and Girard Avenue to hold services. The Rev. Dudley Chase was in charge. The owner of the building, Mrs. R. T. Willing on her death in 1889 left the property to this group, with the understanding that some organized church would put up a building for this group. Grace Church in central Philadelphia did this, and a church was erected at Leidy and Girard Avenue, and was called Grace Chapel.

In 1912, Grace Church at 12th and Cherry Streets sold the building and moved to this chapel. Finally the property at Leidy and Girard Avenue was sold in 1942 and this church merged with the Church of the Incarnation at Broad and Jefferson Streets. The Rev. John K. Shryock was rector at this time. In 1946, Grace Church and the Incarnation was sold and the Mission of St. George, in the Venango section of Kensington was taken over, and the name of Grace Church and The Incarnation is still retained.

indicate that there were over 1,500 communicants and a Sunday School of over 600 at this period. For many years this church has been used for the consecration of the Bishops of the Diocese. A number of rectors have served this parish, the Rev. Messrs. Lever (1922-1926), Gossling (1927-1945), Meryweather (1946-1951), Wheatley (1951-1958), Davison (1959-1962).

The present rector is the Rev. Paul M. Washington. There is a communicant membership of 330 and a Sunday School of 81.

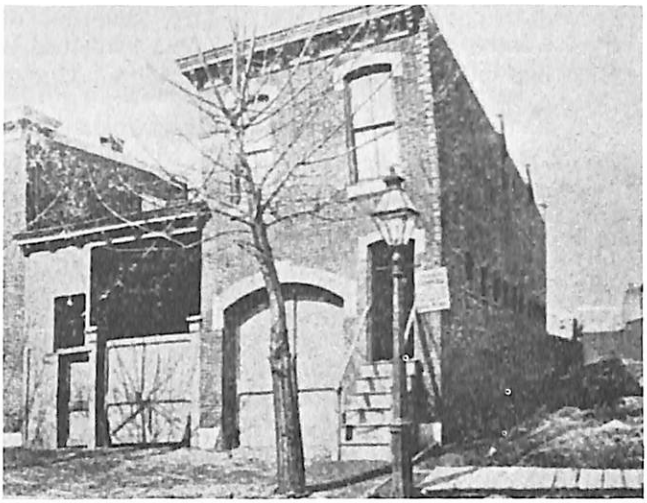
ST. SIMEON'S CHURCH, PHILADELPHIA (1886)

In 1886 a committee of the Northeast Convocation decided to organize a parish in the area around 9th Street and Lehigh Avenue. The Rev. Edgar Cope, then assistant minister at the Church of the Incarnation, Broad Street was selected as minister in charge in 1887. For a period of time services were held over a stable, until a frame building could be erected, where the congregation worshipped from 1887 to 1890. In 1890 a parish house was built and the following year a large church building was completed, which is a memorial to Bishop Stevens. The parish was incorporated in 1891 and admitted into Convention the same year. The Rev. Edgar Cope served the parish from 1887 to 1910 when he was succeeded by the Rev. George I. Walenta (1910-1922). For many years this parish had the largest communicant membership in the Diocese, numbering over 2,200. For a period around 1899, Dr. Cope reopened St. Peter's Great Valley and got it back on its feet. St. Simeon's-by-the-Sea, Wildwood was started in 1900 by this parish, and remained in its charge until 1915. Many men entered the ministry from this parish.

The Rev. Charles B. Dubell was rector (1923-1952) and the Rev. William Loane (1954-1960). The present rector is the Rev. Robert B. MacDonald. There is a communicant membership of 478 and a Sunday School of 97.

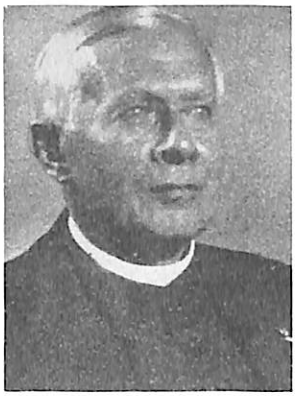
CHAPEL OF THE HOLY COMMUNION, PHILADELPHIA (1886)

The need for missionary work in Southwest Philadelphia was raised by the Convocation, and the Church of the Holy Apostles offered to start a Sunday School and hold services. Land was purchased at 27th and Wharton Streets, and in due course a chapel was erected. Mr. George C. Thomas, a well known layman of Holy Apostles offered this building as a thanksgiving to God for sparing his son, who had been dangerously ill at sea. The Memorial Chapel of the Holy Communion was built in 1888. The Rev. William F. Ayer, a young man recently ordained from Holy Apostles became the first vicar. A parish house was erected in 1892. For a period the chapel was under the Convocation, but in 1896 it was taken over by the Church of the Holy



First building of St. Simeon's (1887)

Rev. Edgar Cope
Rector (1887-1910)

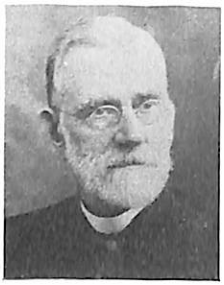


Rev. Charles B. Dubell
Rector, St. Simeon's, Philadelphia

HOLY TRINITY CHURCH, LANSDALE (1886)

In 1880, the Rev. John G. Furey of the Church of the Messiah, Gwynedd began holding services in Lansdale, but soon the work was abandoned. In 1885 a mission was established and services held in Freeds Hall. Mrs. Charles S. Jenkins taught a Sunday School class. In 1886 funds were raised to build a church and a committee formed to incorporate. A charter was obtained. The Rev. J. H. Burton was in charge unil 1894. In 1888 a plot of ground was presented by Francis W. McDowell and the church building completed in 1890. The Rev. W. H. Cavanaugh was in charge (1895-1897). Several other clergymen followed for brief periods of time. The parish house was built in 1930 while the Rev. William J. Wilkie of Quakertown was in charge. He was succeeded by the Rev. J. Aubrey Cragg.

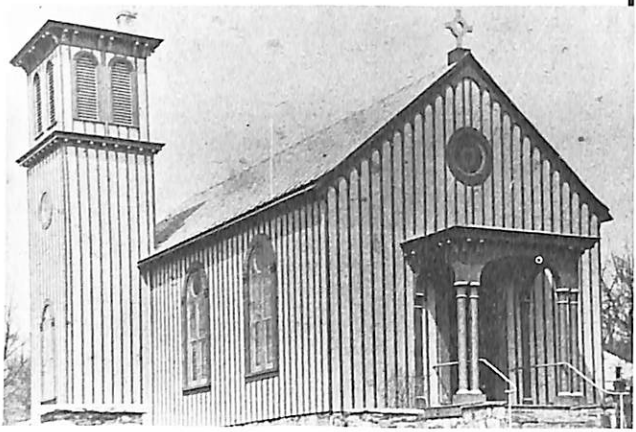
Early rectors of St. Peter's, Glenside



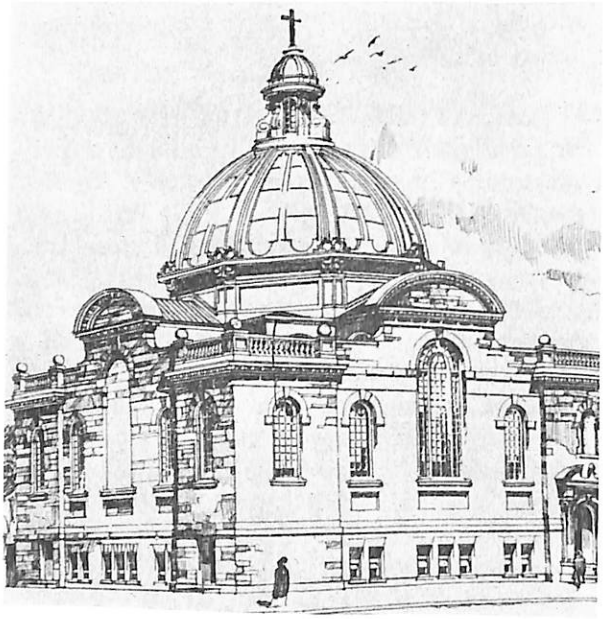
Rev. William S. Heaton
First Rector,
St. Peter's, Glenside
(1880-1885)

Rev. Alfred A. Rickert
(1885-1892)

Rev. David Lovejoy
(1893-1895)



St. Peter's, Glenside
(1881)



Rev. George Copeland
Rector, St. Peter's, Glenside
(1916-1950)
Editor, Church News

St. John Chrysostom, Philadelphia
(1900)

CHURCH OF THE EPIPHANY, ROYERSFORD (1888)

The organization of this church began through the efforts of a couple of women from St. Peter's Church, Phoenixville, and with the cooperation of the rector of Christ Church, Pottstown. Services were held in 1889 in Walt's Hall and the Rev. A. J. Arnold of Christ Church, Pottstown was in charge. For a period of time the mission was combined with St. James, Perkiomen, the same minister serving both places. Ground was purchased in 1896 and a church erected. This church was destroyed by fire in 1903. A new church was built in 1905. From 1903 to 1932, the mission was in charge of St. Peter's, Phoenixville. It was then taken over by the Convocation. From 1924 to 1929 it was again in charge of St. James, Perkiomen, reverting back to St. Peter's Phoenixville (1936-1950). Since that time it has been a mission of the Convocation.

A new parish house was built in 1962. The present vicar is the Rev. Raymond E. Cole. There is a communicant membership of 140, and a Sunday School of 47.

ST. MARY'S CHURCH, PHILADELPHIA (1888)

This church located at 1831 Bainbridge Street, began as a chapel of St. Mark's Church, Philadelphia. Services were first held in St. Mark's Home at 1428 Lombard Street in 1888. Several other locations housed the work, at 17th and South Streets, at 16th and Lombard, and finally the present church was erected in 1897, on Bainbridge Street, between 18th and 19th Streets.

The chapel was served by various vicars connected with St. Mark's Church. The Rev. Samuel N. Craven was in charge from 1915 to 1934, and he was succeeded by the Rev. Vincent F. Pottle, who remained until 1944.

In 1957 the Rev. Bruce P. Williamson was appointed and he became rector, when the chapel was admitted to Convention at the time it became independent in 1960. There is a communicant membership of 130 and a Sunday School of 30.

ST. PAUL'S MISSION, WEST PHILADELPHIA (1888)

This was a congregation ministered to largely by the professors at the Philadelphia Divinity School. Services were held in the School Chapel. A parish house was built at 47th and Kingsessing Avenue in 1893, when the Rev. James A. Montgomery was in charge. In 1900 this mission united with the Church of the Atonement, which moved out from 17th and Summer Streets, and a new building was erected on the site and became known thereafter as the Church of the Atonement.

The present rector is the Rev. Mark Mills Garcia, who took charge in 1941. The church became independent in 1946 and was admitted to Convention. There are 398 communicants and a Sunday School of 202. The Rev. Mr. Garcia has recently retired.

ST. GEORGE'S CHURCH, VENANGO (1886)

In the latter part of 1886, a Mr. John Totty from Emmanuel Church, Kensington, together with the Rev. James DeWolf Perry, then dean of the Germantown Convocation opened up work in this section of Northeast Philadelphia, known as Venango. A rented room at Bath and Victoria Streets was used for a Sunday School and meetings. In 1888 the present site, Edgemont and Venango Streets was purchased and a frame building erected. Several divinity students held services until the Rev. A. J. Arkin took charge in 1901. The chapel was enlarged in 1902. The Rev. Mr. Arkin left the mission in 1905 to take charge of St. George's Richmond. Again the mission was in charge of layreaders. In 1924 the Rev. Arnold Hord took charge (1924-1935). In 1928 a parish house was built. A Children's Chapel was erected in 1945.

Grace Church and Incarnation, Broad and Jefferson Streets, transferred their assets to St. George's, Venango in 1946, and the rector, the Rev. John K. Shryock became head of the merged churches. The present official title of the organization is Grace Church and The Incarnation. The date of admission into Convention held by Grace Church in 1827 was taken by this new merger. Several other rectors followed upon the death of Dr. Shryock in 1952. The parish has had no rector, since the resignation of the Rev. Raymond R. Taylor in 1966. The Rev. Henry W. Kaufmann has just been appointed.

There is a communicant membership of 137 and a Sunday School of 51.

EMMANUEL CHURCH, QUAKERTOWN (1887)

Services were first held in a small hall in 1887, and were in charge of the Rev. Thomas L. Franklin. The Rev. J. Thompson Carpenter, missionary in Bucks County supervised the work, and a church was built in 1890. For several years the work was looked after by layreaders, followed by a succession of ministers remaining for a short time. In 1917 the Rev. William J. Wilkie was placed in charge and he remained until 1934. A parish house was built in 1904.

The mission became independent in 1956 when the Rev. Richard K. Bauder was rector, and was admitted to Convention the same year. In recent years a new church and parish house have been erected at 9th and Main Streets. The present rector is the Rev. Frederick W. Kettle. The communicant membership is 295 and there is a Sunday School of 101.

be Bishop of Colorado in 1902. The Rev. Harrison B. Wright was rector from 1902 to 1921.

For many years St. Andrew's Chapel at Rock Hill in West Manayunk was supervised and supported by St. Asaph's. Its location is now known as Belmont Hills and it is a mission of the Diocese.

The Rev. Benjamin Bird was rector from 1921 until his death in 1931. A number of young men have studied for the ministry from this parish. The parish house was enlarged in 1950 during the rectorship of the Rev. Richard T. Lyford (1931-1964).

The present rector is the Rev. Edgar G. Adams. There is a communicant membership of 731 and a Sunday School of 115.

TRINITY CHURCH, COLLINGDALE (1888)

A meeting held in January 1888 in the home of Mr. and Mrs. George Perkins, marks the beginning of the church in Collingdale. Services were first held by the Rev. Charles A. Maison of St. James Church, Kingsessing. The Rev. William N. McVickar of Holy Trinity Church in Philadelphia and the Rev. Robert Coles, later of the Church of Our Saviour in Jenkintown were associated with the parish in its early days. The Rev. A. Harold Miller was the first minister in charge (1888-1894). A frame church was built in 1890. A parish house was erected several years later during the rectorship of the Rev. Augustus W. Shick (1907-1911). Several other clergy served for brief periods.

In 1928 a combined chapel and parish house was built, during the rectorship of the Rev. Henry Davies (1922-1932). The mission became independent in 1946 and was admitted to Convention the same year. The present rector is the Rev. John P. McGarvey who has been in charge since 1945. There are 358 Communicants and a Sunday School of 97.

CHURCH OF THE COVENANT, GIRARD AVENUE (1888)

The above date (1888) is when the Church of the Covenant (1857) located at 17th and Filbert Streets closed and moved its assets, uniting with St. Ambrose Church (1875) located at 28th Street and Girard Avenue and built a new edifice at 27th Street and Girard Avenue. The Rev. J. J. Joyce Moore was the rector of the consolidated churches. In more recent years (1955) St. Augustine's Church formerly located at 2026 Columbia Avenue moved its congregation to the Covenant Church. It is now known as St. Augustine's Church of the Covenant. The present rector is the Rev. William D. Turner. A complete history of the Covenant is given earlier.

ST. ELIZABETH'S CHURCH, PHILADELPHIA (1888)

Through the missionary efforts of the Rev. Robert Henry Percival, rector of the Church of The Evangelists, at 8th and Catherine Streets, a congregation was formed and a church established at 16th

CHURCH OF ST. JOHN THE DIVINE, PHILADELPHIA (1888)

This mission was established in 1888 and located at 22nd and Huntington Streets. It was first in charge of the Rev. T. William Davidson. When the mission of St. Bartholomew was started at 25th Street and Lehigh Avenue, this mission was closed and the furnishings were transferred to St. Bartholomew's.

ALL SOULS CHURCH FOR THE DEAF, PHILADELPHIA (1888)

Work among the deaf began in the Diocese around 1859, when a group of deaf persons held services in St. Stephen's Church under the Rev. Thomas Gallaudet. Later services were held in Calvary Monumental Church, at Front and Margaretta Streets (1865-1868) under the Rev. Francis J. Clere. He was followed by the Rev. Henry W. Syle, and again St. Stephen's Church was used for a time. In 1880 a Commission for Work among the Deaf was established in the Diocese. All Souls Church at Franklin and Green Streets was opened in an old church building in 1888. The Rev. Charles O. Dantzer was in charge from 1904 to 1923.

The present fine church building on 16th Street above Allegheny Avenue was built in 1913, the gift of a prominent layman in memory of the Rev. Henry W. Syle. One of the peculiarities of this building is the sloping floors and absence of other obstructions which make it easier for the worshippers to see the use of sign language.

Several other clergymen have followed, the Rev. Warren M. Smaltz (1923-1932), the Rev. Henry J. Pulver (1932-1949). The present vicar is the Rev. Guilbert C. Braddock, who has served since 1951. There is a communicant membership of 110. The Rev. Mr. Braddock has recently retired. The work has been placed in charge of the Rev. Gustave C. Meckling, and the building on 16th Street has been put on the market for sale. The congregation will worship hereafter in the Chapel for the Hard of Hearing at St. Stephen's Church, 10th and Market Streets.

ST. ASAPH'S CHURCH, BALA-CYNWYD (1888)

In September 1887 subscriptions were received from a large group of people toward a fund for the building of a church in this area. Many of them had been connected with St. John's Church, Lower Merion. Soon a charter was obtained and a vestry elected. George B. Roberts and his sisters donated the land fronting on Conshocken Road, and a church was erected on this land in 1889. The parish was admitted into Convention in 1888. The first rector was the Rev. Frederick Burgess (1889-1896). He later became Bishop of Long Island in 1901. During his time the parish house was built in 1891. The Rev. Charles S. Olmstead became rector in 1896 and remained until he was called to

service was held in Odd Fellows Hall. The Rev. Thomas J. Taylor was appointed missionary in charge June 1, 1890. He was followed by the Rev. Johnson Hubbell who served until 1893. It was during the period that the Rev. H. F. Auld was in charge (1895-1915) that the church was built (1901). Around 1921, when the Rev. George W. Lamb was in charge the Church of the Advent became associated with St. Anne's Church, Willow Grove. Additional property was bought in 1921. Several years thereafter a parish house was built. The name of J. Brooke Mosley appears as the superintendent of the Sunday School in 1923, who is now the Bishop of Delaware. In 1948 the Mission became independent and was admitted into Convention.

New parish house facilities have been added to the property in recent years.

The present rector is the Rev. Leonard J. Sachs, who has served since 1937. There is a communicant membership of 523 and a Sunday School of 310.

ST. MARTIN'S CHURCH, OAKLANE (1889)

A public meeting was held in the summer of 1887 at the home of Mr. and Mrs. T. Henry Asbury for the purpose of starting services of the church in Oaklane. The rector of St. Paul's Church, Elkins Park, the Rev. Edward W. Appleton presided. Six months later a Sunday School began in the old Mill House on the Asbury estate, and later continued in the Melrose Hall. The Rev. Thomas L. Franklin of the City Mission held afternoon services. Articles of Association were drawn up and a charter obtained in 1890. The parish was admitted to Convention in 1894. A lot was purchased in 1890, and additions acquired later, at 10th Street and Oaklane Avenue. The Rev. E. H. Supplee was in charge from 1889 to 1891. The cornerstone of the church was laid in 1891. The Rev. Walter Jordan became rector in 1891 and continued until 1920, when he was succeeded by the Rev. Llewellyn Caley (1920-1932). Several other clergy followed over the years.

In 1967, the Church of the Holy Nativity in East Germantown closed, and the congregation merged with St. Martin's, Oaklane. The rector of Holy Nativity, the Rev. Robert C. Forster became rector of St. Martin's Church. There is a communicant membership of 140 and a Sunday School of 35.

ST. ANDREW'S CHURCH, BELMONT HILLS (1889)

Around 1889, Mrs. George Sullivan and some other women met in a frame house on Rock Hill Road to conduct a Sunday School. The Rev. Frederick Burgess of St. Asaph's, Bala, and the Rev. Francis Launt of St. David's, Manayunk both gave their support and encouragement. In 1893 a house was rented on North Belmont Avenue, and

and Mifflin Streets. A charter was obtained in 1889 and a parish building completed in 1890. The church building and clergy house were erected in 1898. All the buildings were the gift of Dr. Percival and his sister, in memory of their mother, Elizabeth. The parish was admitted to Convention in 1895. The Rev. W. W. Webb became the first rector (1889-1902). In 1908 a crisis occurred in the parish when the Rev. William McGarvey and several of his assistants defected to Rome. Under his successor, the Rev. Frederick D. Ward (1908-1928) the work was carried on.

For a period of years the parish housed the congregation of L. Emmanuello, an Italian mission which had been lcoated at 10th and Christian Streets, and was in charge of the Rev. Thomas Della Chioppa. Several other clergy followed Dr. Ward in 1929, remaining for short periods of time. The parish has received financial assistance from the Diocese in recent years. The present vicar is the Rev. Edward C. McCoy. There is a communicant membership of 65 and a Sunday School of 52.

ALL SAINTS CHURCH, NORRISTOWN (1889)

Early in 1889, the rector and vestry of St. John's, Norristown organized All Saints in the west end of Norristown. At once a Sunday School was started. Lots were purchased on Haws Avenue. In 1890, the assistant minister of St. John's, Norristown, the Rev. John W. Kaye, took charge. The building of All Saints Chapel was completed in 1892. The Rev. W. Herbert Burk was the next minister in charge (1894-1911). Additions to the chapel were made in 1895 and 1896. In 1897, the chapel became independent of the mother church. A charter was obtained and the parish was admitted to Convention in 1898. The parish house was built in 1901, the gift of Miss Elizabeth Smith. Shortly thereafter it and the church were destroyed by fire, but soon replaced. The church was enlarged in 1904 and 1905.

In 1903 the work at Valley Forge was started and a temporary chapel built. This was the beginning of the famous Washington Memorial Chapel. After Dr. Burk's resignation in 1911, he was followed by several clergymen, the Rev. Edward R. Noble (1911-1919), the Rev. Carl M. Block (1919-1920), the Rev. Herbert L. Hannah (1920-1945) and the Rev. George W. Wickersham (1946-1957).

The Rev. J. Preston Ough has been rector since 1957. There is a communicant membership of 544 and a Sunday School of 310.

CHURCH OF THE ADVENT, HATBORO (1889)

In the late fall of 1889 a small group of people met in Hatboro to discuss the starting of a mission. The Rev. Edward W. Appleton of St. Paul's Church, Elkins Park, who was dean of the Convocation, explained the steps necessary to be taken. On December 15, 1889 a

THE CHURCH OF ALL HALLOWS, WYNCOTE (1891)

This parish started as a mission of the Church of Our Saviour, Jenkintown in 1891. It was originally called St. Paul's Mission. Services were held in a private house at Greenwood and Maple Avenues. Ground was purchased at the present site, and a frame chapel built in 1892. The Rev. Alfred J. P. McClure was in charge 1893 to 1899. About this time the name of the church was changed to All Hallows. A stone church was erected in 1897. Several clergymen followed. The parish was admitted to Convention in 1909. The present parish house was built in 1927, when the Rev. Clarence C. Silvester was rector (1919-1930). A gift of Cyrus H. K. Curtis largely paid off the indebtedness on the parish house. A bad fire damaged the church in 1929, but the building was soon restored.

The Rev. Frederick B. Halsey was rector from 1938-1949, whose father the Rev. James B. Halsey had been in charge from 1901 to 1908. The present rector is the Rev. Louis E. Fifer, 3rd who has been in charge since 1950. In recent years the basement of the church has been remodeled for the use of the Sunday School. There is a communicant membership of 398, and a Sunday School of 169.

TRINITY CHURCH, AMBLER (1891)

The first services of the Episcopal Church in Ambler were held by the Rev. Samuel Snelling, rector of St. Thomas Church, Whitemarsh, in 1891. Services were held in the large Opera House and the Sunnyside School. The Rev. Lyman P. Powell was appointed by Bishop Whitaker as minister in charge from 1894 to 1897. The large church was erected in 1898 as a memorial by Dr. R. V. Mattison, in memory of his daughter, Esther Victoria, and the deed was turned over to the Diocese, free of all encumbrance. The Rev. William H. Burr was in charge from 1898 to 1900. Other buildings were subsequently erected, all of which constitute an imposing appearance. The parish was admitted into Convention in 1902. A number of clergymen followed for short periods of time. The Rev. William F. Lutz was in charge from 1924 to 1945.

The cost of maintaining the large unendowed building became a burden to the congregation. From 1947 to 1953, the mother parish, St. Thomas, Whitemarsh assisted by supplying its curate the Rev. Charles E. Greene, who was in charge during this period. In 1953, the parish was able again to go its own way, and Father Greene became the rector.

The present rector the Rev. John Ahern Schultz has been in charge since 1953. There is a communicant membership of 358 and a Sunday School of 256.

in 1895 a building was erected on ground rented from the Penna. R.R. In 1897 the mission came under the direction of St. Asaph's Church, Bala, and the present building was erected in 1913, a gift of some of the members of St. Asaph's. The area was then called Ashland Heights, and later, West Manayunk. In 1942 the chapel became a Diocesan mission. For many years it was either in charge of curates from St. Asaph's, or by seminarians. The last priest in charge was the Rev. R. Francis Hines. There are 123 Communicants and 43 in the Sunday School. Closed - Records at St John's Bala?

ST. MARTIN-IN-THE-FIELDS, CHESTNUT HILL (1889)

Wissahickon Heights was the name of the area where this church was first established early in 1888, when the cornerstone was laid. The founder was Henry Howard Houston. A Sunday School had been organized on Cresheim Road. The church was completed and opened for services in 1889. A parish house soon followed. The first rector was the Rev. Jacob LeRoy (1889-1919). Samuel Houston was the superintendent of the Sunday School. Buttercup Cottage, a vacation house for working girls opened in 1889, and St. Martin's School opened in 1890.

In 1895 the entire property was deeded to the parish by Henry H. Houston as a memorial to his daughter-in-law, Edith Atlee Corlies Houston. The parish was admitted to Convention in 1896. The chancel was enlarged in 1902. Other rectors followed, the Rev. Wood Stewart (1919-1932), and the Rev. Leicester Lewis (1932-1945). Mrs. George Woodward, a daughter of Henry H. Houston, will be remembered as one who played a vital role in the parish and the Diocese. Improvements and additions to the parish buildings have been made in recent years.

The present rector is the Rev. W. Benjamin Holmes, who succeeded the Rev. Philemon F. Sturgis, Jr. who served from 1945 to 1966. There is a communicant membership of 908 and a Sunday School of 325.

CHURCH OF THE HOLY SPIRIT, PHILADELPHIA (1890)

A mission established in 1890 by the Convocation called the Holy Spirit, built a chapel at 12th and Snyder Avenue. The Rev. Samuel H. Boyer was the minister in charge. In 1909 it was decided to combine with All Saints Church, which was then located at 12th and Fitzwater Streets. A new building was erected at 11th Street and Snyder Avenue, which bore the name of All Saints Church. The Rev. John E. Hill was rector at the time. The building of All Saints was sold in 1949 and moved to Rhawnhurst in the northeast, taking over the Mission of the Ascension. The present rector of this new All Saints is the Rev. Edward B. Pollanick.

ST. WILFRED'S CHURCH, DOLINGTON (1892)

Dolington was a small settlement near Newtown. Occasional services were first held by the rector of St. Luke's, Newtown around 1892, which continued until 1907. In 1912 the work was taken over by the Country Center Mission, and regular services were held in a local hall. A small chapel was eventually built. Later the work came under St. Luke's again, and continued up until 1937, when the church was closed.

ST. STEPHEN'S CHURCH, NORWOOD (1892)

Services were first held in Norwood in July 1892. Mr. George R. Miller, then a student in the Divinity School was appointed as layreader. In 1896, the Rev. T. W. Davidson was appointed, during whose term a frame church was erected and a rectory built. In 1908 the mission was incorporated as a parish and admitted into Convention. The Rev. Robert Bakewell Green was rector from 1908 to 1938. Several of her clergy followed for short periods of time.

The Rev. David Holmes was rector from 1942 until his death in 1965. The present rector is the Rev. Robert S. Snyder. There is a communicant membership of 126 and a Sunday School of 76.

PRINCE OF PEACE CHURCH, PHILADELPHIA (1893)

A small mission, known as St. Faith's Chapel was started around 1892, and services were held in a rented room at 23rd and Tasker Streets. This mission became a chapel of Holy Trinity Church, and a church building was erected at Point Breeze and Fernon Streets in 1894. The Rev. John N. Bunting was in charge. From this small beginning came the large church at 22nd and Morris Street (1907), which was served by several of the curates from Holy Trinity. The Rev. Joseph Paul Morris took charge in 1908 and served for over twenty-five years.

The Rev. J. Aubrey Cragg took charge in 1947 and remained until 1967. In 1961 the chapel became independent of Holy Trinity and was admitted into Convention. In 1968 this parish was closed and reverted back to Holy Trinity where all the parish records are now held.

MEMORIAL CHURCH OF THE HOLY NATIVITY, ROCKLEDGE (1893)

The beginning of Episcopal services in Rockledge was under the Rev. Henry A. F. Hoyt, rector of Trinity Church, Oxford, as early as 1883. A Sunday School was started and met in a local school building. A stone building was put up in 1893, through the interest of Robert W. Ryerrs, a member of St. Stephen's Church, Philadelphia, who lived in the area. It then became a Diocesan Mission. The Rev. T. William Davidson assisted in the work at the beginning. Mr. Fordyce H. Argo,

CHRIST CHURCH, ITHAN (1891)

A chapel of St. Martin's Church, Radnor for many years, was started in a school house for people who lived between Ithan and Wayne. In 1894 the work was taken over by St. Martin's and a wooden chapel was built at Ithan.

In 1919 through the generosity of Mr. Theophilus Chandler an architect, a stone chapel was built on Conestoga Road. In 1958 this chapel became an independent parish and was admitted into Convention under the name of Christ Church, Ithan. The rector at that time was the Rev. Elof F. Johnson, who died in 1962. The present rector is the Rev. J. Gardner Hodder, who took charge in 1963. There is a communicant membership of 324 and a Sunday School of 142.

CHURCH OF THE HOLY SPIRIT, PLUMSTEAD (1891)

There is a record of a church having been started at this place in Bucks County around 1891. There was a church building, but not a very large congregation. The work was finally abandoned in 1905 and the people were ministered to by the rector of St. Paul's Church, Doylestown, which was not too far away.

ST. ALBAN'S CHURCH, OLNEY (1891)

Starting out as a mission of the Convocation in 1891, this church was shortly thereafter handed over to the charge of St. Luke's, Germantown. The first services were held in the upper room of a hall on Old Second Street Pike for six years, with the curates of St. Luke's in charge. A plot of ground at 2nd Street and Tabor Road was obtained on which a stone church was built in 1897. The Rev. Archibald Campbell Knowles, a curate at St. Luke's took charge in 1899, and remained as rector for over fifty years. St. Alban's became a parish in 1907 and was admitted to Convention the same year.

St. Alban's is noted for its beauty and many memorials. Father Knowles put a great deal of his own money into the buildings. The first church was replaced by the present French Gothic building in 1915, in memory of George Lambert Knowles, the father of the rector. A Guild Hall was erected at the same time. It is impossible in this brief account to go into the many beautiful characteristics of this edifice, described as an architectural gem.

The Rev. Benjamin H. Wood was rector from 1950 until he was succeeded at his death by the Rev. James C. Dorsey, who became rector in 1961. There are 207 communicant members and a Sunday School of 14.

In 1968 St. Ambrose Church closed and the congregation merged with Christ Church, Franklinville, of which the Rev. Bayard C. Carmiencke is vicar, whom we have learned has just resigned.

ST. BARTHOLOMEW'S CHURCH, WISSINOMING (1894)

Around 1892 people living in this northeast area of Philadelphia, asked the rector of St. Stephen's Church, Bridesburg, the Rev. Walter Jorden to hold services in Wissinoming. Services were first held in a dwelling house, and later in a nearby firehouse. Shortly thereafter the work was placed in charge of St. Mark's, Frankford, of which the Rev. John Harding was rector. It remained as a parochial mission for about twenty years, curates or layreaders holding services. In 1894 a plot of ground was secured and a frame building erected in 1895. Additions were made in 1902 and 1910. In 1913 the Convocation of Germantown took over the mission. The Rev. Oliver W. DeVenish was placed in charge. He was followed by the Rev. Azael Coates, (1914-1921). The mission became independent in 1922, and was admitted to Convention. The Rev. John R. McGrory served from 1924 to 1942, and the Rev. John S. Gillespie from 1948 to 1958. The present rector is the Rev. Joseph O. Gross, who has been in charge since 1958. There is a communicant membership of 352 and a Sunday School of 140.

TRINITY CHURCH, SWARTHMORE (1894)

A mission was started in Swarthmore in the autumn of 1894. A frame church was built in 1895. The mission was founded in memory of Bishop Phillips Brooks. The Rev. Fletcher Clark was in charge from 1895 to 1897. In 1898 the Rev. Walter A. Matos took charge and served until 1929, when he was succeeded by the Rev. J. Jarden Guenther (1929-1943). A parish house was built in 1906 and extensions made to the church in 1916. The mission was admitted to the Convention as a parish in 1920. The present stone church was built in 1932. The Rev. George C. Anderson was rector (1943-1950).

In 1950 a new chancel was added to the church, and the parish house was enlarged in 1952. A new parish house was erected in 1956, during the rectorship of the Rev. H. Lawrence Whittemore (1950-1958).

The present rector is the Rev. Warren C. Skip. There is a communicant membership of 1,034 and a Sunday School of 508.

CHURCH OF ST. SIMON, THE CYRENIAN, PHILADELPHIA (1894)

On June 24, 1894, St. Simon's was started by the Rev. Henry L. Phillips rector of the Church of the Crucifixion. It was first called the Church of St. Augustine. Ground was purchased at 22nd and Reed

a student in the Divinity School was in charge until his ordination in 1898, when he was appointed to take charge, and he remained the rest of his ministry, until his retirement in 1943. A new building was erected in 1898, a memorial to Mr. Ryerrs. The old building served as a parish house, being moved back. The parish was admitted into Convention in 1899. A memorial Baptistry was erected in 1924 in memory of Mrs. Ryerrs.

Trinity Chapel at Cheltenham which began in 1906, was in charge of Holy Nativity, Rockledge from 1916 to 1948. It's name eventually was changed to St. Aidan's, Cheltenham. It became an independent parish in 1948 and was admitted into Convention.

The present rector of Holy Nativity is the Rev. Herbert W. Jones, who has served since 1943. There is a communicant membership of 259 and a Sunday School of 151.

ST. JAMES CHURCH, LANGHORNE (1894)

Work was first started in this area in 1894, at a place called Eden, near the Langhorne Station, now known as Pendel. The Rev. Joseph Wood was in charge. In 1904 the work was moved to Langhorne proper, where the lot of the present site was given by Mrs. Henry W. Watson. A stone church was built in 1906. For a number of years this church was operated under the Country Center Mission, and then it came under the Convocation. In 1924 a parish house was built. With the development of Levittown the parish grew, and became independent in 1947 and was admitted into Convention this same year. In 1947 and in 1961 additional property surrounding the church was purchased.

The present rector is the Rev. Charles D. Snowden. There is a communicant membership of 549 and a Sunday School of 271.

ST. AMBROSE CHURCH, KENSINGTON (1894)

Located in what was a great industrial area of Kensington, St. Ambrose mission was started in 1894. It was part of a triangle of churches, of which Christ Church, Franklinville was the center, inaugurated by the City Mission. The Rev. Thomas J. Taylor was in charge. A rented house on Second Street near Ontario was first used for services and a Sunday School. In 1902 the Rev. William B. Gilpin was in charge of the two churches. A lot was purchased at Howard and Ontario Streets in 1904, and a building erected. Several clergymen were in charge, including the Rev. George Copeland (1910-1915). During the period of the Rev. Frederick B. Halsey (1919-1931) a parish house was built (1930). It is to be noted that St. Ambrose Church served a congregation of Armenians living in the area. A number of clergymen served for short periods of time. From 1951 to 1965, the Rev. Walter E. Frieman was in charge.

ST. NATHANAEL'S CHURCH, KENSINGTON (1897)

St. Nathanael's Church began as a mission in a small house at the corner of "E" Street and Clementine, by the Rev. John P. Bagley, who was then in charge of the Episcopal Hospital Mission. Several other houses were soon acquired to take care of the expanding work. The present site at Allegheny Avenue and "E" Street was purchased in 1897 and a building erected. Miss Catherine C. Biddle was a prime mover in getting this work started. She was also deeply involved in the Hospital Mission. The Rev. Henry McCrea, who was appointed in 1898, withdrew two years later and started a Reformed Episcopal Church a few blocks away. This divided the congregation of St. Nathanael's for awhile. The Rev. George R. Miller was appointed in 1903, and remained for forty years. Miss Annie Buchanan, a niece of President Buchanan, was another woman deeply interested in this mission for many years.

The present church was built in 1909 and additions made in 1915, when the present parish house was also added. St. Nathanael's became a parish in 1923 and was admitted into Convention. The Rev. Charles B. Mauch was rector from 1944 to 1949. For a period of time the parish was under the care of the Rev. W. H. Aulenbach of Christ Church, Germantown. In later years St. Nathanael's Church became an aided parish, and has been receiving aid from the Diocese. The present vicar is the Rev. James F. Mole. There is a communicant membership of 151 and a Sunday School of 97.

ST. TITUS MISSION, ELMWOOD (1897)

In 1897, the Convocation started work in Southeast Philadelphia, in the area known as Elmwood. The first location was at 90th and Vance streets. Later a chapel was built at 84th Street and Tinicum Avenue. Various clergymen of the Convocation took services at first. Later students of the Divinity School were in charge under the direction of Dean Gilberson of the Convocation. Around 1920 resident clergymen were appointed and serveral served for short periods of time. The Rev. Mark M. Garcia was in charge from 1936 to 1941, and the Rev. William L. Ziadie from 1942 to 1951. He was succeeded by the Rev. Arthur F. Gibson. The mission was closed in 1960 due to a redevelopment in the area and the members joined several nearby churches. The records and parish registers are held in the Church House.

CHURCH OF ST. LUKE AND THE EPIPHANY, PHILADELPHIA (1898)

The merger of the Church of the Epiphany, 15th and Chestnut Streets, and St. Luke's Church, 13th Street above Pine, took place in 1898. The Epiphany was closed and sold, and St. Luke's became the

Streets in 1897 and a building erected, at which time the name was changed to the Church of St. Simon, the Cyrenian. In 1902, the chapel was taken over by the Church of the Holy Apostles. A new chapel was built in 1914, and the house next door presented by George C. Thomas. The Rev. John R. Logan was appointed vicar in 1909 and served until 1956. During this time St. Simon's became independent and was admitted into Convention in 1945.

The Rev. John R. Logan, Jr. the present rector, succeeded his father in 1957. There are 1,206 communicant members and a Sunday School of 138.

CHURCH OF ST. ANDREW-IN-THE-FIELD, SOMERTON (1897)

A mission at Somerton was started in 1897 by Mr. John C. Lewis, a layreader from St. Luke's Church in Bustleton, while the Rev. S. F. Hotchkin was rector. Services were held in the home of Mrs. Thomas Franklin Arnold, and also in Taylor Hall. A plot of ground on Somerton Avenue, west of Bustleton Pike was donated by Mrs. Thomas Reath. A frame church was erected in 1900. In 1907 a Sunday School building was put up. Mr. John C. Lewis, later ordained a deacon (1901) was in charge for seventeen years. For a period the mission was in charge of the Country Center Mission. In 1926 the Rev. C. E. Spalding was the minister in charge, followed by the Rev. W. O. Roome. The mission reverted back to St. Luke's until 1948 when it became a mission under the Convocation, with the Rev. F. Lee Richards in charge from 1951 to 1955. A new building was erected in 1951 and a rectory in 1956.

The Rev. Donald L. Farrow took charge in 1955, and recently resigned in 1967. The mission became a parish in 1957 and was admitted into Convention. In 1959 the church was enlarged and office space added. The present rector is the Rev. John F. Hoover. There is a communicant membership of 507 and a Sunday School of 326.

THE GALILEE MISSION (1897)

Opened in 1897 as a rescue mission, it was first located on 9th Street, below Callowhill, and was under the direction of Mr. Thomas Robinson. A four story building was erected at 823 Vine Street in the early 1900's. It contains a chapel for services and a Sunday School, a reading room, and dormitories where men can sleep. There is also a dining room, where men can obtain a low cost meal.

For many years the Rev. J. J. D. Hall was in charge. The present superintendent, Mr. George W. Wilkins has been associated with the mission for over fifty years. The Brotherhood of St. Andrew has always taken an active interest in the work of this institution.

until his retirement in 1956. The present rector is the Rev. Nathaniel C. Acton. There is a communicant membership of 432 and a Sunday School of 119.

ST. GABRIEL'S MISSION, WEST PHILADELPHIA (1898)

A Mission for Colored persons living in West Philadelphia was started by the Convocation in 1898. A house was bought in 1904 at 26 North 37th Street. A layreader was then in charge. The work continued for only a short time after that, and no record seems to be available as to its final disposition.

CHURCH OF THE EPIPHANY, GERMANTOWN (1898)

This is another of the churches started through the efforts of Archdeacon Cyrus Townsend Brady. A group of people called together by Charles H. Thompson at the Pelham School House on April 15, 1898, was addressed by the Archdeacon. Application was made to the Diocese to start a church in this section. A house was rented at 441 Carpenter Lane, where services and meetings were held, beginning in October 1898. A Managing Committee was appointed, on which there were two women. In June 1899, the Rev. James Alan Montgomery was appointed minister in charge. A church building was erected at Lincoln Drive and Carpenter Lane in November 1901. The parish was organized and admitted to Convention in 1902. The Rev. Richard J. Morris succeeded Dr. Montgomery in 1904, and served until 1915, during which time the church was enlarged. The Rev. Irving A. McGrew was rector from 1915 to 1924. It was during his period that the parish house was built in 1917.

The Rev. J. Wesley Twelves was rector (1925-1962) when the rectory was built and other improvements made. The present rector is the Rev. Milton S. Leber. There is a communicant membership of 215, and a Sunday School of 60.

ST. BARTHOLOMEW'S CHURCH, PHILADELPHIA (1899)

In April 1899 a group of people in the area of 25th Street and Lehigh Avenue, met to organize a church. The matter was brought to the attention of the Convocation. A lot was bought at 25th Street and Lehigh Avenue and a building erected in 1900. The Rev. James O. McIlhenney was placed in charge. A mission in the general area, called St. John the Divine, located at 22nd and Huntington Streets which had started some years earlier was closed and the furnishings of this building were transferred to St. Bartholomew's. In 1909 a two story building was erected at St. Bartholomew's, the second floor of which was used for church services. Attempts were made to raise funds to build a church building on the rest of the ground which had been bought earlier, but this was never consummated. Subsequently this

center of worship and activity. A brief history of the background of these two churches is given earlier in our account under date of 1834 for The Epiphany, and under 1839 for St. Luke's. The combined churches were admitted into Convention under date of their merger, 1898. A number of outstanding rectors served this combined parish, which we have recorded under our previous accounts.

The present rector is the Rev. Frederick R. Isacksen. There is a communicant membership of 565 and a Sunday School of 42.

CHURCH OF THE EPIPHANY, SHERWOOD (1898)

Sherwood in 1898 was a farm area. A large forest extended from 54th Street to 58th Street, and from Baltimore Avenue north four blocks to Cedar Avenue. A canvas made by the Rev. Frank F. Greene and Mr. Charles D. Duhring found that there was a sufficient number of residents to start a mission. Early services were held in a rented house at 57th and Thomas Avenue in 1898. The Rev. Edward K. Tullidge was in charge until 1904. For a period the work was abandoned. In 1905 it was revived again under Mr. Edward M. Cross, a divinity student, later to become Bishop of Spokane. A plot of ground was donated in 1906 at 57th Street and Baltimore Avenue, and a parish house erected, which also served as a church until the beautiful Gothic building was completed in 1918. This was built partly by the aid of the Diocese and the contributions of the congregation. It is a memorial to Bishop Whitaker. The Rev. William Newman Parker was minister in charge and rector from 1906 to 1957. His wife was a niece of Bishop Whitaker. The parish was admitted into Convention in 1919.

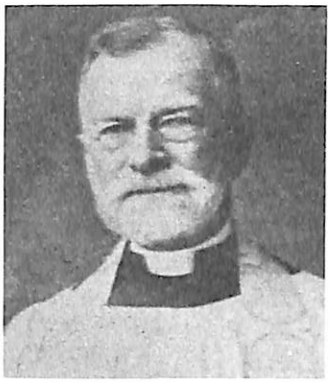
The present rector is the Rev. Joseph R. Clair. There is a communicant membership of 402, and a Sunday School of 53.

ST. PAUL'S CHURCH, OVERBROOK (1898)

The work in Overbrook was started through the efforts of the archdeacon of the Diocese, the Rev. Cyrus Townsend Brady. A meeting of the residents of the area was held on January 15, 1898. Services were first held in Miss Saynards School. The Rev. Edward A. Gernant was missionary in charge. The present site was selected, and the church built in 1899, largely through gifts from Mrs. William Simpson, Mr. W. P. Simpson and David Morgan. The parish house came shortly thereafter in 1901. The parish was admitted to Convention in 1899, and the Rev. Cyrus Towsend Brady elected rector, although he only stayed for a short time. The church was enlarged in 1906, during the rectorship of the Rev. George G. Bartlett (1902-1907). Several other rectors followed. The church was enlarged in 1922.

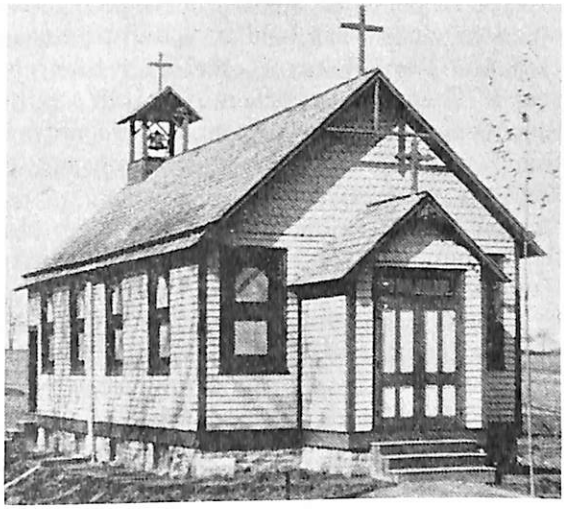
Two outstanding preachers that attracted many people were the Rev. Robert Norwood (1918-1925) and the Rev. Joseph Fort Newton (1925-1930). The Rev. Chauncey E. Snowden was rector from 1930

St. Martin-In-The-Fields
Chestnut Hill (1900)



Rev. Samuel H. Boyer
Rector, Holy Spirit
(1890-1908)
Rector, St. Paul's
(1873-1879)

Rev. John R. Logan
Rector,
St. Simon Cyrenian
(1909-1956)



St. Andrew's-in-the-Field, Somerton
(1900)

ground was rented to an Acme Market and a gas station. We believe that the lot was eventually sold. In 1919 the church became independent and was admitted to Convention, but it was not able to support itself and it has been for many years a mission receiving aid from the Diocese. A long list of clergy have been in charge over the years.

The present vicar is the Rev. Van S. Bird. There is a communicant membership of 54 and a Sunday School of 44.

ST. PAUL'S CHAPEL, CHESTER (1900)
(Later called St. Mary's)

In the early 1900's St. Paul's, Chester established a chapel for Colored persons. Around 1916 it became known as St. Mary's Chapel and was located at 7th and Edward Streets, and was taken over as a Diocesan mission. In 1928 a new parish building was erected, the funds being raised through the Diocesan Campaign. The Rev. Arthur C. Moore was vicar at that time.

The present vicar is the Rev. Oscar E. Holder, who succeeded the Rev. Reginald H. Kent, who died in 1964. The communicant membership is 83, and there is a Sunday School of 46. In 1965 improvements were made to the property and a new rectory built.

ST. ANDREW'S CHAPEL, McKINLEY (1900)

Started in 1900 as a parochial chapel of the Church of Our Saviour, Jenkintown a chapel was erected at Ogontz Avenue and Jenkintown Road in the area known as McKinley. Ministered to at first by local clergy, it later became a Diocesan Mission and for several years, students of the Divinity School held services there. The Brotherhood of St. Andrew became interested in this work, and saw that services were carried out. It finally closed around 1923.

ST. PAUL'S CHURCH, BRISTOL (1900)

In 1885 a small band of Sunday School teachers and members of St. James Church, Bristol withdrew and started a new church. In 1891 a lot was purchased on Jefferson Street and a building erected and services held in 1895. It became a separate church in 1900 and was admitted into Convention. The Rev. Thomas J. Garland, later Bishop of the Diocese, was rector from 1900 to 1903. A parish house was built in 1909. The parish merged again with St. James in 1918 and the buildings were sold.

ST. ANNA'S CHURCH, WEST PHILADELPHIA (1900)

This mission was started under the auspices of the West Philadelphia Convocation in 1900. A wooden building was erected at 56th and Market Streets, and services held there for several years. The Rev. Robert H. Wright was the first missionary, serving until 1905. He

the efforts of the Diocesan Campaign. In 1944, the mission came under the direction of St. James, Prospect Park, the Rev. Paul R. F. Reinhardt, rector, continuing until 1952, when it became a Diocesan Mission. The Rev. Harry R. Johnson was vicar 1952-1957. A rectory was built in 1954 by the men of the mission. The mission assumed parish status in 1958 and was admitted into Convention. The Rev. James F. E. Blake was in charge 1957-1960. Several other clergy were in charge for short periods of time.

The Rev. William L. Weiler was succeeded in 1967, by the Rev. C. Leighton Erb, the present rector. There is a communicant membership of 231 and a Sunday School of 116.

WASHINGTON MEMORIAL CHAPEL, VALLEY FORGE (1903)

In 1903, during the period when the Rev. W. Herbert Buck was rector of All Saints Church, Norristown, he conceived the idea of erecting a memorial chapel to George Washington at historic Valley Forge. A site was offered by Mr. and Mrs. I. Heston Todd, and Mr. and Mrs. Charles M. Todd, which became the spot on which were erected the chapel and other buildings. It began at first with a small frame chapel in 1904. The cornerstone of the stone memorial chapel was laid in 1903, but the building was not fully completed until 1916. The chapel was admitted as a parish to Convention in 1911. It is impossible in this small account to give a full story of the extent of this quite famous monument. Descriptive information is available of the many memorials of this shrine.

The Rev. Dr. Burk died in 1933. The Rev. John R. Hart was rector from 1937 to 1965. He died in 1967. While many people visit the chapel yearly and attend services, it is also a parish church with a communicant membership of 510 and a Sunday School of 147. The present rector is the Rev. Sheldon M. Smith.

CHURCH OF THE RECONCILIATION, WEST PHILADELPHIA (1904)

The Convocation of West Philadelphia in April 1904 bought a plot of ground at 51st and Spruce Streets, and soon thereafter a frame building was erected with the Rev. H. McKnight Moore in charge. Services were first held June 30, 1904. The church was formally organized and called the Church of the Reconciliation. It was admitted into Convention in 1905. When the old Mediator Church at 19th and Lombard Streets was sold to St. Mark's Church for a chapel in 1905, the vestry tried to find a location in West Philadelphia. In the meantime, the Rev. Samuel E. Appleton, who had been rector of the Mediator for many years, had been named associate rector of Holy Apostles then at 21st and Christian Streets. It soon came about that Holy Apostles, with the assistance of the old Mediator, made arrangements

was succeeded by the Rev. Dr. Fleming James, a returned missionary from China. In 1908 the crypt of the church was erected, and in 1911 a stone parish house was built. In 1912 the Rev. A. E. Clay took charge and in that same year the Church of the Redemption from the Spring Garden area merged with St. Anna's, and a new stone church was built, and finished in 1914. It bore the name of the Church of the Redemption, and Mr. Clay became the rector.

Subsequently the church was destroyed by fire in 1955, and the funds were used to build a new Redemption in Southampton in Bucks County in 1958. There is now a fine flourishing congregation and an imposing group of buildings, of which the rector is the Rev. Stanley F. Imboden. There is a communicant membership of 501 and a Sunday School of 434.

ST. AUGUSTINE'S CHURCH, NORTH PHILADELPHIA (1902)

The beginning of St. Augustine's grew out of the work of a Baptist minister by the name of Davis in January 1902. He had gathered Negroes of various faiths together in North Philadelphia. Later Mr. Davis came into our church. A Sunday School and various meetings were held in several places. The Rev. Norman Van Pelt Levis of the Church of the Incarnation assisted in getting the work started. The Rev. A. A. St. Clair Moore was in charge for a short time (1904-1905), when services were held in a hall at Broad and Diamond Streets. In 1906 the Rev. Henry S. McDuffy took charge and he served for 22 years. The congregation moved into a building at 16th and Thompson Streets in 1910 and remained there until it took over the building of the Church of the Beloved Disciple at 2026 W. Columbia Avenue in 1913.

In 1955 St. Augustine's took over the building of the Church of the Covenant at 27th Street and Girard Avenue. The Rev. Joseph H. Hudson served from 1925 to 1937, and the Rev. Hollie L. Caution was in charge from 1938 to 1943, when the church was admitted into Convention in 1943.

The present rector is the Rev. William D. Turner, who has served since 1943. There are 1,059 communicants and a Sunday School of 153. The present title of the church is St. Augustine's Church of the Covenant, they have adopted the date of admission into Convention, as that of the Covenant in 1858.

ST. JOHN'S EVANGELIST CHURCH, ESSINGTON (1903)

This parish began as a mission of Christ Church, Ridley Park in 1902. The Rev. Francis C. Steinmetz, the rector was in charge, with the assistance of a layman, Mr. Lewis R. P. Downing. Services were held in the Seaman's Library, built by Mrs. Charles Brock. The congregation occupied the present church building in 1930, built through

with the Church of the Reconciliation to consolidate. The formal arrangement was made on September 12, 1906, and the new church became known as the Chapel of the Mediator. A parish house was erected in 1908. The Rev. H. McKnight Moore remained as vicar of the combined churches until 1914.

ST. LUKE'S CHURCH, KENSINGTON (1904)

St. Luke's grew out of the Episcopal Hospital Mission started in 1863 under Miss Catherine C. Biddle and Miss Vandervoort. A mission building on the hospital grounds was built in 1883.

In 1904 during the time when the Rev. Joseph Manuel was minister, St. Luke's was organized and a building erected at "B" and Huntingdon Streets. A parish house soon followed. The Rev. Mr. Manuel continued as rector for a number of years. The parish was admitted into Convention in 1905. The Rev. Samuel B. Booth was in charge from 1914-1918. It will be remembered that he became Bishop of Vermont in 1930. There is a long list of ministers that served this parish.

The present rector is the Rev. H. Robert Lorenz. The communicant membership is 186, and there is a Sunday School of 80. At present this parish is receiving financial aid from the Diocese.

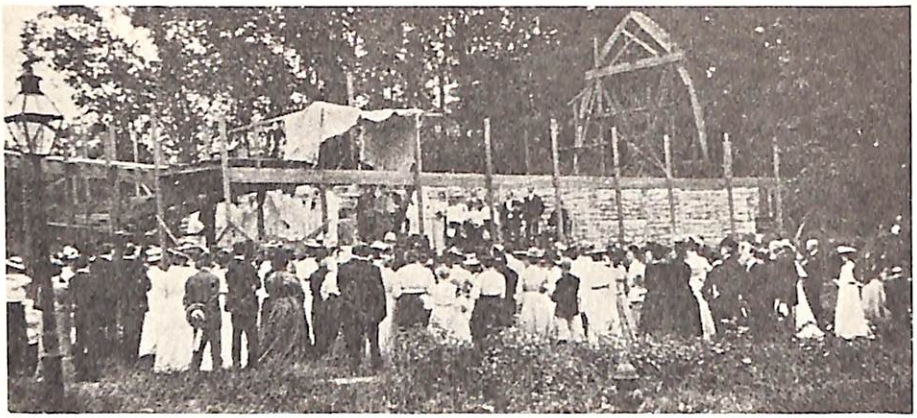
ST. ANNE'S CHURCH, ABINGTON (1904)

This church began as a mission of the Church of the Saviour, Jenkintown. Services were first held by the rector in a tent at York Road and Moreland Avenue in Willow Grove on July 24, 1904. The site on which the church is now located was given by the Frazier family, and a frame building erected in 1905. The work was later taken over by the Convocation in 1920. A second building was erected in 1933, which now serves as a parish house. A long list of vicars served the church. At one time the Rev. George Woodward Lamb of the Church of the Advent, Hatboro was in charge of the churches (1921-1932). The Rev. George Anderson, the Rev. Robert P. Frazier, the Rev. William C. Lee were in charge for short periods. During the vicarship of the Rev. Harold A. Hopkins (1946-1960) the present church was built, completed in 1960.

The Rev. Herbert E. Rowe took charge in 1961. The church assumed parish status in 1962 and was admitted into Convention. The name of the area was changed from Willow Grove to Abington. There is a communicant membership of 565 and a Sunday School of 202.

ST. PAUL'S MEMORIAL CHURCH, SOUTH PHILADELPHIA (1904)

A memorial to John W. and Keziah Sophia Thomas, this church was erected by their son George Clifford Thomas. The name indicates



Cornerstone Laying
Church of the Epiphany, Germantown
(1902)

Rev. James Alan Montgomery
First Rector of Epiphany, Germantown
Professor of Semitic Languages

Rev. Richard J. Morris
Rector,
Epiphany Church,
Germantown
(1904-1915)

Rev. W. Herbert Burk
Rector,
Washington Memorial Chapel, Valley Forge
(1904-1933)

Wooden Chapel of Reconciliation (1904)
Mediator Parish House (1908)

Rev. Granville Taylor
Vicar,
Chapel of Mediator

held in a store until a church was built in 1931 at the present site. The mission became self supporting in 1956 and was admitted into Convention.

The present rector is the Rev. E. Paul Jowett. There is a communicant membership of 307 and a Sunday School of 66. The Rev. John E. Margos has just replaced the Rev. E. Paul Jowett as rector.

ST. GEORGE'S CHURCH, RICHMOND (1905)

While serving as minister in charge of St. George's Church, Venango, the Rev. A. J. Arkin, enlisted the aid of some outstanding laymen and clergymen and started a new work in the area of Richmond. A lot was selected on Indiana Avenue and Livingston Street, and a parish house erected in 1906. A church building was completed in 1917. St. George's was instrumental in starting the Italian Mission of St. Mary the Annunciation (1914) and the Polish Mission of The Redeemer (1918), both of which had their beginnings in St. George's Church. The Rev. Mr. Arkin died in 1942, and he was succeeded by several clergymen who remained for short periods of time.

The Church of the Redeemer closed in 1966 and united with St. George's. The Rev. Edward M. Bak served as rector for a short time. The present vicar of St. George's Church is the Rev. John P. Carpenter. There is a communicant membership of 230 and a Sunday School of 28. The Rev. Mr. Carpenter has just resigned. records of Grace/Incarnat.

ST. AIDAN'S CHURCH, CHELTENHAM (1906)

A Sunday School was started in Cheltenham by Mrs. A. J. Myers in her home. The work was taken over by Trinity Church, Oxford and a wooden chapel was built in 1906, called Trinity Mission. It was then located at Central and Laurel Avenues. In 1914 this chapel came under the Country Center Mission of Bucks County. In 1916 the work in this chapel was transferred to the Church of the Holy Nativity, Rockledge, and students from the Divinity School were in charge. The first vicar was the Rev. William S. Morgan. He was shortly succeeded by the Rev. Mr. Beckett who died in 1923. In 1924 the Rev. Herbert B. Satcher was appointed. A new church and parish house were erected in 1924 on ground donated by Mrs. Robert Ryerss at a new location Central Avenue and Cottman Street. The name of the church was changed to St. Aidan's Church. In 1948 this church was declared independent and admitted into Convention.

The Rev. Herbert B. Satcher retired in 1958, and was succeeded by the Rev. Robert T. Holt. The present rector is the Rev. Douglas M. Spence, who took charge in 1963. There is a communicant membership of 193 and a Sunday School of 79.

that it was a kind of continuation of Old St. Paul's Church, on Third Street below Walnut, of which the above persons were members, and which had just closed. A lot was obtained in 1904 at the corner of 15th and Porter Streets on which an old mansion was still standing. Until the church was erected in 1907, this building was used for services with the Rev. Edwin S. Carson in charge, who continued until 1913. The parish was admitted into Convention in 1911. A parish house was erected in 1912. A long list of clergy follows, including the Rev. Granville Taylor (1919-1922), the Rev. Stanley V. Wilcox (1922-1930) and the Rev. Thomas Parker (1938-1963).

The Rev. James C. Blackburn was rector from 1963 until 1967. There is a communicant membership of 132 and a Sunday School of 56. The Rev. James B. Prichard has just become rector.

ST. BARNABAS CHURCH, GERMANTOWN (1904)

The beginning of this parish grew out of an Industrial Home for Colored Women on Armat Street, started by Miss Lizzie Coles in 1902. Clergy of nearby parishes held services in this home until the work was taken over by another agency. The clergy then obtained in 1904 an unoccupied church building formerly belonging to Zion Evangelical Church on Rittenhouse Street, near McCallum. The Rev. Samuel Upjohn of St. Luke's Church was a prime mover in getting this church underway. The work came under the Convocation of Germantown, and the first vicar was the Rev. A. A. St. Clair Moore (1904-1906). In 1907 the Rev. E. Sydnor Thomas took charge and remained until his retirement in 1957. A parish house was erected by the Diocese in 1928, and the chancel added to the church in 1938. The church assumed parish status in 1930 and was admitted into Convention. The Rev. Oscar E. Holden was rector 1957 to 1964, and was succeeded by the Rev. Charles L. Poindexter the present rector.

There is a communicant membership of 544 and a Sunday School of 126. At this writing plans are underway to consolidate St. Barnabas with St. Luke's Church in Germantown.

ST. MICHAEL'S CHURCH, YEADON (1905)

St. Mark's Church, Philadelphia around 1880 began a work in a house in South Philadelphia. In 1897 a building was erected at 17th and Kater Streets. The building of the old Mediator at 19th and Lombard Streets was purchased in 1905, and the mission moved there, and became known as St. Michael's Chapel. Several curates of St. Mark's were in charge. The Rev. James Niblo was the vicar from 1915 to 1921.

In 1929 the building at 19th and Lombard Streets was sold and a new location for St. Michael's was obtained at Yeadon. The Rev. Frank Williamson was in charge from 1922 to 1963. Services were first

erected in 1929. The Rev. Hugh Fryer was in charge 1933-1942. The church was admitted into convention in 1945 during the rectorship of the Rev. Charles A. Elliott (1942-1947). From 1947 to 1951 the Rev. Lars R. Bache-Wiig was rector. For a period following the parish reverted to mission status.

Since 1958 the Rev. Charles F. Kelbaugh was in charge, and the parish resumed independent status in 1960. Recently he was succeeded by the Rev. Donald H. Knapp. There is a communicant membership of 320 and a Sunday School of 104.

TRINITY MISSION, LOGAN (1907)
(Now called Zion Church)

Trinity Church, Southwark, founded in 1811 at 2nd and Catherine Streets which closed in 1907 had established a mission in an abandoned building at 16th and Cayuga Streets in 1907 in the area known as Nicetown. The Rev. Charles B. W. Hill was in charge, followed by the Rev. B. D. Weigle in 1911. In 1912 attempts were made to locate in Logan and services were for a time conducted in a former Roman Catholic Church at 4825 N. Camac Street. In 1913 a site on Broad Street and Wyoming Avenue was obtained on which was a large dwelling, which was used as a rectory and Parish House. The Rev. Charles H. Long was appointed October 1918, who served until 1942, when he became Secretary of the Diocese.

In 1919 a merger took place of Trinity Church, Southwark and Zion Church formerly located at 8th Street and Columbia Avenue, founded in 1848. The parish took the name of Zion Church, and the admission date of Trinity (1821). A new church building was started in 1921 at the Broad Street address, partly from funds of a legacy left by George C. Thomas. The church was completed in 1922. Several rectors served for short periods of time following Dr. Long. The Rev. Robert C. S. Deacon was rector from 1962 to 1966 when he was succeeded by the Rev. Raymond R. Taylor. There is a communicant membership of 305 and a Sunday School of 80. closed 12/79

CHAPEL OF THE HOLY ANGELS, WAWA (1910)

Started as a summer chapel by Christ Church, Media under the above name, in 1931 the name was changed to "The Angels." Work was carried on for several years, until the work was abandoned in 1941. The records are in Christ Church, Media.

ALL SAINTS' CHURCH, WYNNEWOOD (1911)

A Sunday School began in the Wynnewood section in January 1911, when a meeting was held in a private house where Evening Prayer was said. Ground was given by Mrs. Alfred Fay and a building erected shortly thereafter on Old Lancaster Road. This was made

THE CHAPEL OF THE MEDIATOR, WEST PHILADELPHIA (1906)

The consolidation of the Church of the Reconciliation, started in 1904 at 51st and Spruce Streets, and the Chapel of the Mediator, a part of Holy Apostle's parish, came into being on September 12, 1906. Assistance came from the old Mediator parish which had been formerly located at 19th and Lombard Streets. The rector of the Church of the Reconciliation the Rev. H. McKnight Moore became the vicar of the Chapel of the Mediator. A parish house was built in 1908. The Rev. Phillips E. Osgood succeeded Mr. Moore in 1915, remaining until 1921. In 1917, the present beautiful church was erected in memory of George C. Thomas. The Rev. Granville Taylor was vicar 1921 to 1942. In 1944 the buildings of Holy Apostles were sold, and the work was transferred to the Chapel of the Mediator, which now became known as the Church of the Holy Apostles and The Mediator. The Rev. John H. A. Bomberger became rector of the parish and continued until his retirement in 1966.

The present rector is the Rev. David W. Hyatt. There is a communicant membership of 484 and a Sunday School of 140.

CHURCH OF ST. JAMES, PROSPECT PARK (1906)

The area in which this church is located was formerly known as Moore. The church was started in 1906, through the efforts of the Rev. Francis M. Steinmetz of Christ Church, Ridley Park. It remained as a chapel of this parish for a number of years. A church building was erected in 1910 and was used for services and parish activities. The chapel eventually came under the Convocation. A long list of clergy have served for short periods of time. In 1945 the church assumed parish status and was admitted into Convention, when the Rev. Paul R. R. Reinhardt was in charge (1929-1951). Additions to the church were made in 1929. The Rev. Wilfred F. Penny was rector from 1954 to 1965. The corner stone of Memorial Hall was laid in 1962.

The present rector is the Rev. Robert H. Hutchinson. There is a communicant membership of 389 and a Sunday School of 225.

CHURCH OF THE HOLY SACRAMENT, HIGHLAND PARK (1907)

Situated on West Chester Pike, this church was started as a mission in 1906 by the Convocation and interested neighboring rectors. A site was purchased in 1907 at Cedar Lane and a building erected in 1908. Students from the Divinity School were first appointed as lay-readers. In 1913 the Rev. Augustus W. Shick was appointed priest in charge. He was followed by the Rev. George W. Barnes in 1915, who served until 1933. Additional ground was obtained and a new church

was completed in 1912. For a period of time the Country Center Mission was in charge. A number of clergy served for short periods of time. The Rev. Seaver M. Holden was the first clergyman who was in charge for an extended period, (1919-1933). During his time a community house was built in 1923, which became the parish house in 1947, known as Stockham Memorial House. The Rev. Oliver E. Newton was in charge from 1934 to 1946, when he was succeeded by the Rev. William T. Warren (1947-1959). The church assumed parish status in 1952 and was admitted into Convention.

The present rector, the Rev. William E. Mills has served since 1961. In 1965 the parish moved to a new site, where a new church building has been erected. The new address is Makefield Road and Big Oak. There is a communicant membership of 326 and a Sunday School of 214.

COUNTRY CENTER MISSION, BUCKS COUNTY (1912)

Started in 1912 by Bishop Rhinelander, the Country Center Mission was operated from a Mission House in Newtown, and later from a farm house in Wrightstown. It was first in charge of the Rev. William C. Emhardt. The Mission had the oversight of a number of Churches and Missions in Bucks County, namely St. James, Bristol; St. Luke's, Newtown; St. Andrew's, Yardley; Trinity Church, Center Hill; Grace Church, Hulmeville; St. Andrew's, Somerton. New missions were started, Incarnation, Morrisville; St. Columba's, Southampton; St. Philip's, New Hope; St. Wilfred's, Dolington, and missions at Frosty Hallow, Wrightstown and Feasterville. Students from the Divinity School were trained under direction. The work continued for a number of years, under various clergymen, the Rev. James L. Prevost, the Rev. Samuel B. Booth and others. The work of this endeavor ended around 1941.

ST. COLUMBA'S MISSION, SOUTHAMPTON (1912)

This work was started by the Country Center Mission in 1912. A chapel was built in 1914, through funds advanced by the Advancement Society. The Rev. C. Thorley Bridgeman of the Country Center Mission was in charge. Later the Rev. Jules L. Prevost had supervision of the work from 1925 to 1927. The work then came under the Convocation. The work was discontinued in 1929. The building was moved to St. John, the Baptist Church (St. Matthias) in West Oaklane in 1934. It was used for services until a new church was built.

FEASTERVILLE CHAPEL (1912)

This was another mission in Bucks County, started by the Country Center Mission in 1912, under the Rev. William F. Emhardt. A building was rented in Feasterville where services were held for a few years. The work was discontinued in 1928.

possible through the legacy of Mrs. Mary H. Stilson. The services were in charge of the Rev. A. S. Burke from the beginning, who served until 1920, when the Rev. Gibson Bell became rector. The parish was admitted into Convention in 1919. Dr. Bell remained rector until his retirement in 1956. He had been headmaster of Montgomery School from 1915 to 1938. In 1922 a bay on the north end, a chancel and a parish house were built. Alterations were also made in 1929. The parish was in charge of St. Joseph's Chapel at Gladwyne from 1930 to 1950, when it consolidated with St. Christopher's, Gladwyne.

Additional land was acquired several times, and finally a new parish house erected in 1954. The present rector is the Rev. John J. Albert who has served since 1956. There is a communicant membership of 1209 and a Sunday School of 310.

ALL SAINTS CHURCH, DARBY (1911)

While the village of Darby is an old town, going back more than 250 years, it was not until 1911 that an Episcopal Church was established. The people for many years attended St. James Church in Kingsessing, and children attended Sunday School in the Darby Library. In 1910 the Rev. Augustus W. Shick of Trinity Church, Collingdale began a Sunday School in the Darby Reading Room. Shortly thereafter (1911) services were held in the home of Hugh Stevenson. Through the efforts of the Convocation a site was bought at Main and Summit Streets and a Parish House was erected in 1912, which was used for church services, held on the upper floor. The Rev. Charles A. Ricksecker was appointed and served until 1929. He was succeeded by the Rev. George B. Krantz, Jr. (1929-1948). The Rev. Charles D. Snowden served from 1948 to 1956, during which time the church was admitted into Convention in 1951. In 1957 the lower floor was enlarged to accommodate an increased Sunday School.

The Rev. E. Carl Sandiford was rector from 1956 to 1966, when he was succeeded by the Rev. Michael J. Campbell. There is a communicant membership of 481 and a Sunday School of 135.

CHURCH OF THE INCARNATION, MORRISVILLE (1911)

The start of the Episcopal Church in Morrisville began when Mr. Thomas B. Stockham met with representatives of the Convocation around 1907. They found that a bequest made by Susan Allibone was available for the purpose of establishing a church in Bucks County. A site was donated by the Stockham family at Pennsylvania Avenue and Palmer Street, and plans got underway to erect a building. In the meantime services were first held on April 2, 1911 in the Chambers Street Hall. Several clergymen volunteered to hold services. The Rev. John Carr from Trenton was in charge for the first year. The church

man was the Rev. Robert M. Beckett in 1915. Several other clergy served for various periods of time, the Rev. William Powell, the Rev. Caleb Cresson and the Rev. Frank Mikel. It was thought at one time in the early 1940's that the mission would have to close. However, with the opening of the expressway and the building developments and industries, many new people began moving into the area.

A new church was built with money from the Diocesan Capital Fund in 1958 and the parish house renovated in 1960. The Rev. Herbert H. Beardsley was appointed in 1958. The mission became independent and was admitted into Convention in 1961. The present rector is the Rev. Lawrence J. Seyler, who took charge in 1966. There is a communicant membership of 341 and a Sunday School of 234.

PHILLIPS BROOKS CHAPEL (1914)
(Later St. Philip's Church)

As far back as 1863, when Phillips Brooks was rector of Holy Trinity Church, a Sunday School was founded for Colored people, which met in the Parish House of Holy Trinity. It was not until 1914 that a building was purchased on Lombard Street between 19th and 20th Street and named the Phillips Brooks Memorial Chapel. The assistant minister of Holy Trinity, the Rev. Edmund Burk directed the work until the Rev. Edgar C. Young became the permanent minister in 1916. He served until 1943. The Rev. J. DeCosta Harewood was vicar from 1950 to 1956.

In 1954 the chapel became independent and was admitted into Convention. The name of the parish was changed at that time to St. Philip's Memorial Church. The Rev. Kenneth O. Grannum became rector in 1956. There is a communicant membership of 216 and a Sunday School of 57.

CHURCH OF ST. MARY OF THE ANNUNCIATION, KENSINGTON (1914)

In 1913 two Italians, one of whom was Gennaro Striano, approached the Rev. A. J. Arkin of St. George's Church, Richmond, who expressed interest in starting Episcopal servcies for Italians in the area. Enlisting the services of the Rev. T. E. Della Cioppa of L'Emmanuello Mission in South Philadelphia, they worked out a plan. The Italian congregation would worship in St. George's Church under the direction of Silvio G. Biagini. The arrangements continued for several years, but due to some difficulties it was finally decided that the congregations should separate. Around 1921 the Rev. Silvio Biagini, since ordained, then took over a house on Agate Street and ran the mission on his own. Soon thereafter the Diocese gave its approval and eventually another house was obtained at Memphis and Willard Streets which

THE INASMUCH MISSION, PHILADELPHIA (1912)

This was a kind of Rescue Mission started in 1912 by Mr. George Long, a reformed outcast and drunkard, in an area of the city called "Hell's Half Acre." Bishop Rhinelander became interested in it. The work of the mission was at first carried on in a house loaned by Dr. George Woodward and located at 1011 Locust Street. Through the interest of Mrs. George Woodward a four story building was erected at the Locust Street address in 1914. There were dormitories, a reading room, a restaurant and a chapel. Mr. Long was appointed superintendent. He died November 30, 1919.

Around 1920 the mission ceased to operate with Mr. Long no longer in charge, and shortly thereafter was taken over by the Octavia Hall Association, which we believe was a kind of hotel corporation. The building was finally sold to Horn and Hardart, and was used as their baking and cooking center. The corporation in charge of Inasmuch Mission continued and identified itself with the Galilee Mission at 823 Vine Street, using the funds to help in the support of that work.

ST. MONICA'S CHURCH, WEST PHILADELPHIA (1912)

A Sunday School was first started in an eating house at 4826 Saybrook Avenue in 1912. Mr. John M. Bush was layreader and Mrs. F. S. Bullard parish worker. For a period services for this congregation were held in the Divinity School, located at 50th and Woodland Avenue. A rented house was obtained in 1913, at 1332 S. Markoe Street. The Rev. Richard Bright was placed in charge of the work in 1913 and he served until 1937. A building was erected in 1917 at Woodland Avenue and St. Mark Street, near 42nd Street. In 1930 it was decided to move the location of the mission to the old Church of the Holy Comforter at 48th and Haverford Avenue, where they stayed until 1935. The work was transferred back again to the old Woodland Avenue address in 1935. The Rev. Arthur C. Moore was in charge 1937 to 1945, when he was followed by the Rev. Matthew W. Davis.

In 1966 the congregation consolidated with St. Andrew's Church, at 36th and Baring Streets. In 1968 the parish was admitted into Convention under the title of St. Andrew and St. Monica, with the Rev. Matthew W. Davis as rector. There is a communicant membership of 640, with a Sunday School of 91.

TRINITY CHURCH, GULPH MILLS (1913)

The work of the Episcopal Church was begun by the Rev. W. Herbert Burk, dean of the Convocation of Norristown. The first services were held on June 1, 1913 in the home of Mr. and Mrs. Percy R. Varian. A parish house was erected in 1914, and added to in 1917, where church services were held and other activities. The first clergy-

of the Rev. William H. Anthony. A site on Tenth Street and a parish house were given by Mr. Samuel M. Vauclain in 1915. The Rev. E. A. Macnamara was in charge from 1917 to 1921. A long list of clergymen followed for short periods of time.

The present vicar is the Rev. William X. Smith. There is a communicant membership of 54 and a Sunday School of 45.

THE MISSION OF THE TRANSFIGURATION, SOUTH PHILADELPHIA (1916)

Started in 1916 as a chapel of Holy Trinity, at Stone House Lane and Stamper Street, a building was erected in the area known as St. Martin's Village. In 1921 the work came under the Rev. H. Cresson McHenry, who was in charge of St. John, the Evangelist Church at 3rd and Reed Streets. In 1928 the chapel was moved to 7th and Bigler Streets. For a period the work was in charge of the Rev. John Hill of All Saints Church. The last vicar was the Rev. Gustave C. Meckling. The chapel closed in 1950. Records are in the Church House.

ST. PAUL'S CHURCH, EDGELEY (1916)
(Became St. Paul's Levittown 1953)

Services were first held in 1916 in Blackford Union Chapel at Edgely. The work soon came under the Country Center Mission, with the Rev. William C. Emhardt in charge. From 1918 to 1922 the Rev. Oscar Meyer was in charge. In 1921 land was given by a Mr. Lane and a chapel erected on Edgely Road. The work continued under the Country Center Mission until about 1943 when it came under the Convocation. In 1949 the Rev. Stanley A. Powell was appointed vicar in charge of this mission and of Christ Church at Eddington.

With the opening of Levittown, a short distance away, a new work was started around 1953. Land was obtained and a building erected in 1954, which was a combination church and Sunday School. In the meantime the building at Edgely was sold. Because of the increase in membership it was necessary to erect an educational building in 1958. St. Paul's, Levittown became independent in 1959 and was admitted into Convention.

The Rev. Stanley A. Powell is the present rector. There is a communicant membership of 592 and a Sunday School of 415.

ST. CYPRIAN'S MISSION, ELMWOOD (1916)

Through the activities of Archdeacon Phillips, in charge of Work among Colored People, a mission was started in West Philadelphia in the area known as Elmwood. At first services were held at 50th and Woodland Avenue. It had several other locations. The Rev. D. R. Clarke was in charge. In 1920 it moved to 85th Street and Gibson Avenue (Lindbergh Boulevard), where a stone and brick building was

was later reconstructed into a church building in 1931, mostly through the labors of the parishioners. The Diocese assisted in clearing off the mortgage.

Father Biagini carried on the work until his death in 1962. The Rev. James E. Morris was in charge for a couple of years and was succeeded by the Rev. E. Marshall Bevin in 1967. The mission was ordered closed in 1968.

ST. GABRIEL'S CHURCH, FELTONVILLE (1915)

Beginning in March 1915, a series of services were held in various private homes. In June a motion picture building at Rising Sun Avenue and Rockland Street was obtained and services held there. The Rev. George R. Miller of St. Nathaniel's Church, Kensington was in charge for a year and a half. Ground was purchased by the Diocese at Front Street and the Boulevard in April 1916. Through funds given by the Advancement Society a frame building was erected in 1917. The Rev. George B. Krantz was in charge in 1917 and 1918, followed by the Rev. Charles C. Waugh the next year. From 1919 until his death in 1946, the Rev. William T. Metz was vicar. The present stone building was erected in 1928 from funds collected in the Diocesan Campaign.

The mission became independent in 1945 and was admitted into Convention in 1945. From 1946 to 1953 the Rev. Carroll M. Bates was rector. The present rector the Rev. Roland S. Lindsay has served since then. There is a communicant membership of 328 and a Sunday School of 57.

CHURCH OF THE INCARNATION, DREXEL HILL (1915)

The first service of this church in Drexel Hill was held by Bishop Garland in June 1915. The work was placed in charge of the Rev. Croswell McBee of St. John's Church in Lansdowne. Services for about three years were in charge of students at the Divinity School. In 1918 the Rev. Edward G. Knight was placed in charge and he served until 1935. Ground was purchased at Garrett Road and Riverview Avenue and a frame building erected in 1919. The present parish house was built in 1919. The parish was admitted into Convention in 1926. The Rev. William P. C. Loane was rector (1935-1942) and the Rev. Paul C. Armstrong (1943-1945).

The present rector the Rev. Charles F. Ehly has been in charge since 1946. There is a communicant membership of 333 and a Sunday School of 106.

ST. LUKE'S CHURCH, EDDYSTONE (1915)

Work was started in Eddystone around 1912, and services were held in private homes. On July 25, 1915 the actual work was organized and regular services were held in the Town Hall, under the direction

Sixty-fifth Avenue. The Rev. Franklin R. Funk was in charge 1950 to 1957, and was followed by the Rev. Robert C. Forster. The church closed and was sold in 1967, the congregation uniting with St. Martin's Church, Oaklane, of which the Rev. Robert C. Forster became rector.

CHURCH OF THE REDEEMER, RICHMOND (1918)

In 1917 the Rev. Charles L. Fulforth, rector of the Church of the Messiah in Richmond offered the use of his church to Polish people under the direction of the Rev. John B. Panfil. The name of the congregation was the Church of the Redeemer. For several years, St. George's Church in Richmond offered the use of the second floor of the parish house for this congregation. In 1925, the Rev. Edward M. Baczewski was appointed, and in 1928 a church building belonging to a German Lutheran congregation became available at 2965 Richmond Street. The church then became known as the Church of the Holy Redeemer. The men of the parish renovated and improved the building. The church was closed in 1966 and the congregation went back to St. George's Church, which then became known as the Church of St. George and the Holy Redeemer. The Rev. Edward M. Bak continued for a short time in charge until his retirement. The present vicar is the Rev. John P. Carpenter, whom we have just learned has resigned.

ST. GILES CHURCH, STONEHURST (1918)
(Now called Upper Darby)

In September 1918 the first service was held in the area then known as Stonehurst. In 1920 a lot was purchased at 69th and Chestnut Streets, and a frame chapel which was moved from Drexel Hill was erected. In 1923 the first floor of a parish house was built, where services were held. The frame chapel was then moved to St. Alban's Church in Newtown Square.

The property at 69th and Chestnut Streets was sold in 1928 and a new site purchased at Hampden Road and Locust Street, where a new building was erected in 1929. The first priest in charge was the Rev. Walter C. Pugh, who served from 1922 to 1934. He was succeeded by the Rev. George C. Anderson who was in charge until 1937. During the period of the financial depression the mission was in charge of the Church of the Holy Apostles in Philadelphia as one of its chapels (1934-1940). Other ministers who served this church were the Rev. T. Norman Mason (1938-1943) and the Rev. Robert P. Frazier (1943-1947). In 1946 the mission became independent and was admitted into Convention.

The present rector is the Rev. H. Ingram Fell, who has served since 1947. There is a communicant membership of 400 and a Sunday School of 130.

erected, being used for services and other activities. Several clergymen were in charge, the Rev. Messrs. Henderson, Moore and Holly up until 1945. The Rev. Paul Washington served from 1954 to 1962, when he was succeeded by the Rev. Robert E. Dubose. Due to the redevelopment in this part of the Eastwick section, the building was sold to the authority, and removed. The congregation made several attempts to locate elsewhere and not being successful united with St. Barnabas' Church in the Haddington area of West Philadelphia in 1964.

ST. MARY'S PRO-CATHEDRAL, SOUTH PHILADELPHIA (1918)

Under plans inaugurated by Bishop Rhinelander, the Church of the Ascension, Broad and South Streets became a center for city work, and the name was changed to St. Mary's Pro-Cathedral. The Rev. G. Woolsey Hodge was rector at the time, and was replaced by the Rev. George L. Richardson, who served from 1918 to 1922, when he was succeeded by the Rev. Clarence W. Bispham (1922-1924). The Rev. H. St. Clair Hathaway was in charge 1924 to 1937, and the Rev. William C. Emhardt 1937 to 1942. For several years after that the church was used as a mission for work among Italians under the Rev. E. Della Cioppa. The church closed in 1946 and the building was sold. A chapel at the Cathedral in Roxborough retains the name of St. Mary's. The records of the Ascension and St. Mary's are in the Church House. (Vestry minutes at St. Mary's, Roxbgh)

ADVENT (Polish) MISSION (1918)

Around 1918, the Church of the Advent, 507 York Avenue, was taken over for work among Polish people with the Rev. Joseph O. Pienionzek in charge. He was followed by the Rev. Edward M. Baczewski in 1932. Due to redevelopment plans of the city the church was closed in 1966 and the building sold.

CHURCH OF THE HOLY NATIVITY, EAST GERMANTOWN (1918)

St. Luke's Church, Germantown in 1918 had a number of parishioners living in the East Germantown area, and decided to start a chapel there. A farm house with some surrounding land located at 65th Avenue and 24th Street was purchased. It was called Nativity Chapel. Church services and other activities were held in the house. In 1925 the land was sold and a church erected alongside of the old farm house. The Rev. Hazen F. Rigby was placed in charge. Several other vicars served for short periods of time. In 1953 the chapel became independent and was admitted into Convention under the name of the Church of the Holy Nativity, and the address became 2105

Charles H. Long was the first rector, (1918-1942). He was followed by several other rectors who served for short periods of time.

The Rev. Robert C. S. Deacon (1962-1966) preceded the present rector, the Rev. Raymond R. Taylor. There is a communicant membership of 305 and a Sunday School of 80.

ST. JOHN'S CHURCH, HUNTINGDON VALLEY (1919)

For many years there was a chapel on Washington Lane at Welsh Road in Meadowbrook, built around 1845, and occupied by the Fairview Methodist Church up until 1872. About 1919 Mr. Edward E. Marshall bought the property from the Methodist Conference, and offered it as a place of worship to the people of the area. It was decided to ask Bishop Rhinelander to appoint a clergyman to hold services. The Rev. John Walker, who had just started his work as headmaster at the Meadowbrook School took charge of the Chapel. The people of the congregation belonged to various denominations, but gradually they were won over to the church. Regular services began in the fall of 1919. The property which also consisted of a cemetery dating back to 1845 was deeded to the Diocese. The church was called Huntingdon Valley Chapel for many years. In 1928 the building was restored to its original appearance, and an addition built. At first the officers were appointed by the Bishop upon recommendation of the congregation. The Rev. John Walker served until his retirement in 1954. The Rev. Walter K. Malone became rector in 1955. New parish buildings and a church were started in 1956.

Upon the resignation of the Rev. Dr. Malone in 1965, he was succeeded by the present rector the Rev. Paul Wayne Lingle. There is a communicant membership of 682 and a Sunday School of 267. The parish was admitted into the Convention in 1956.

CHURCH OF ST. JOHN THE DIVINE, WEST PHILADELPHIA (1920)

A congregation for colored persons was established by the Rev. J. Decosta Harewood in 1920 in West Philadelphia. A building was obtained and remodeled at 57th and Pearl Streets. It was admitted into Convention in 1920. In 1934 this parish became the Church of the Beloved Disciple with the Rev. Charles A. Levy in charge. This continued until it was merged with St. Thomas Church, which had moved from center city. In 1941 the congregation of St. Thomas moved to 52nd and Parrish Streets, and the building at 57th and Pearl Streets was sold.

CHURCH OF THE HOLY CROSS, BRYN MAWR (1920)

This mission ministered to colored persons and only existed for a short period. It was closed in 1924.

CHURCH OF ST. CYRIL, COATESVILLE (1919)

Archdeacon Phillips began social work in the Merchant Street School in 1917. A small Sunday School began in the home of Mrs. Rebecca Wilson on Merchant Street. Later services were held in Samaritan Hall and Odd Fellows Hall. A chapel was opened at 840 E. Chestnut Street in 1919. There was also a brick dwelling house. The first minister was the Rev. Robert A. Jackson. The mission was under the direction of Trinity Church in Coatesville. A number of ministers served over the years. In 1956 a new building was erected. The mission closed in 1967 and the congregation combined with Trinity Church in Coatesville. The last minister in charge was the Rev. William H. Hill, who was also in charge of Ascension, West Chester.

THE MEMORIAL CHURCH OF THE GOOD SHEPHERD, GERMANTOWN (1919)

Beginning with a Sunday School on March 1, 1914, the Rev. J. C. Mitchell of Calvary Church, Germantown, met with a group of adults and held services in a farm house on Midvale Avenue near Stokley Street. A small church building was erected at Midvale Avenue and McMichael Street in 1919. The Rev. William Y. Edwards was appointed minister and he served until 1937. In 1921 the parish was admitted into Convention. Ground was purchased in 1926 on The Oak Road near Midvale Avenue. A church was built in 1927, the gift of the sons of the late Henry W. and Alice P. Brown, and given in their memory. The congregation built the parish house at the same time. The Rev. Hugh E. Montgomery was rector from 1937 to 1945. He was followed by the Rev. John Vander Horst (1945-1951). He became the Bishop of Tennessee in 1961.

The present rector is the Rev. R. Dunham Taylor, who has been in charge since 1951. There is a communicant membership of 522 and a Sunday School of 108.

ZION CHURCH, LOGAN (1919)

Zion Church at Broad Street and Wyoming Avenue is a combination of Trinity Church, Southwark (1811) and Zion Church, 8th Street and Columbia Avenue (1848). A history of these two churches appears under the above dates. Trinity Church when it closed in 1907, started a chapel at 16th and Cayuga Streets. In 1913 a site was obtained at Broad and Wyoming Avenue. Zion closed in 1919 and united with Trinity Chapel preparatory to erecting a new church. The new building was erected in 1921 and took the title of old Zion, and the admission date to Convention of old Trinity (1821). The building was partly erected with funds left from a legacy by George C. Thomas. The Rev.

ST. ALBAN'S CHURCH, NEWTOWN SQUARE (1922)

First services were held on September 17, 1922 by the Rev. Croswell McBee, rector of St. David's Church, Radnor. In 1924 two acres of ground were purchased on Bishop Hollow Road and shortly thereafter the wooden chapel from St. Giles in Stonehurst was moved and erected on the ground. The first service was on November 16, 1924. St. David's Church continued in charge until 1945, when this mission was taken over by the Convocation of Chester, with the Rev. Frederick P. Valentine in charge. He was followed by the Rev. Frederick Hornsby (1946) and the Rev. John K. Coolige in 1948. During the period that the Rev. William Powell was vicar (1950-1959), the new church was built (1951). The mission assumed parish status in 1954 and was admitted into Convention.

The present rector, the Rev. Richard J. Herschel took charge in 1959. A new educational building was completed in 1966. There is a communicant membership of 335 and a Sunday School of 225.

ASCENSION MISSION, WEST CHESTER (1922)

This mission was started by Holy Trinity Church in West Chester in 1922. A house was bought in 1923 on Gay Street. The Rev. Adolphus E. Henry was in charge to 1925. A number of clergy served over the years, one of whom was the Rev. Cedric E. Mills (1929-1937). He became Bishop of the Virgin Islands in 1963. The mission merged with Holy Trinity, West Chester in 1966, while the Rev. William H. Hill was in charge.

CHURCH OF THE REDEEMER, SPRINGFIELD (1924)

Early in the spring of 1924, a group of people in the area known as Springfield assembled in the home of Mr. and Mrs. Charles G. Cope. Neighboring rectors and the dean of the Convocation were also present. It was decided to start a mission and the name given to it was the Church of the Redeemer. The Rev. William C. Kilpatrick of the Church of the Atonement, Morton was placed in charge. Services were held for a short period in the nearby Presbyterian Church, the date of the first service was May 25, 1924. Later on services were transferred to the Womans Club House. A lot was purchased with the aid of the Diocese at Springfield and Hillcrest Roads. The Rev. George R. Bishop was in charge from 1926 to 1941. A church building was erected in 1929. The Rev. Samuel N. Baxter was in charge from 1941 to 1947, at first serving the Atonement, Morton also.

The Rev. T. Norman Mason took charge n 1947. The mission became independent in 1947 and was admitted into Convention. Remodeling of the church took place in 1947, and in 1954 the basement of the parish house was installed. The church building was completed in 1958. Several men have entered the ministry from this parish.

CHURCH OF ST. MARY, MANAYUNK (1920)

A mission for Polish people was started by the Rev. John B. Panfil at St. Stephen's Church in Wissahickon in 1920. The Rev. Edward M. Baczewski took charge in 1925. Around 1944 the congregation moved to St. James the Less and ceased as an organized group.

CHURCH OF THE HOLY NATIVITY, WRIGHTSTOWN (1921)

This church was organized by the Country Center Mission in 1921, when the Rev. Samuel B. Booth was in charge. A farm house with a considerable amount of ground was bought on the banks of Neshaminy Creek in Bucks County. It was headquarters for the Country Center Mission where the clergy lived and a room in the house was fitted up as a chapel. A number of retreats were held in this building. It closed in 1939.

ST. PHILIP'S CHAPEL, NEW HOPE (1921)

Under the Country Center Mission regular services were begun in 1921 in an abandoned school house on River Road. The building was taken over and renovated to be used as a church and parish house. This area in Bucks County is well known as the heart of an art colony. Near by was a boarding school for young women, who attended services. The services were in charge of the Rev. Jules L. Prevost. After the Country Center Mission was discontinued, St. Philip's was taken care of by Mr. R. C. Belleville, a layreader. From 1942 to 1945 it was under the charge of Trinity, Solebury, and following that it was in charge of Trinity, Buckingham. Again in 1949 it came under Trinity, Solebury. A chapel house near the church was purchased by a corporation of the church, and is owned by the corporation. The Rev. John L. Stiffler was vicar in residence from 1954 to 1962. Several clergymen served for short periods of time until the Rev. Richard K. Fenn was appointed in 1966. Plans have been under way to consider the best type of work that can be done in this community.

At present there are 37 communicants and a Sunday School of 28.

HEBREW-CHRISTIAN SYNAGOGUE, PHILADELPHIA (1922)

This synagogue was held in the parish house of the Church of the Advent at 517 N. 5th Street. Dedication services were held on February 25, 1922. The Rev. John L. Zacker, a converted Jew, was in charge. Later the work was under the Convocation of North Philadelphia, and Miss Mary Ormsby was in charge of the Sunday School and week day classes. A layreader held services. Local rectors supervised the work. The mission closed in 1941, and the work was carried on in St. Jude and Nativity Church.

All Saints Church, Moyamensing took over this mission in 1949, and the name was changed to All Saints Church. The Rev. Arthur L. M. Worthey remained as rector until 1957. The church building was completed in 1951, and a rectory built in 1952. All Saints admission into Convention is 1838. The present rector, the Rev. Edward B. Pollanick took charge in 1957. A number of additional improvements have been made in recent years. There is a communicant membership of 385 and a Sunday School of 185.

CHURCH OF THE HOLY COMFORTER, ARONIMINK (1928)

This parish began in 1875 and was located at 48th Street and Haverford Avenue, Philadelphia. An earlier account is given of the work in West Philadelphia. In 1928 ground was purchased in the area known as Aronimink, in Drexel Hill. Construction of new buildings began in 1929. The nave of the church and temporary chancel were added in 1934. The Rev. Charles W. Schiffer was rector from 1920 to 1937.

In 1953 the present church building was erected, and the former building converted into a parish house. This was during the rectorship of the Rev. J. Gardner Hodder (1951-1961). A Church School wing was added in 1961. The Rev. Paul W. Lingle was rector from 1961 to 1964. The parish retains the earlier admission date to Convention of 1875. The present rector is the Rev. William R. McKean, and there is a communicant membership of 837 and a Sunday School of 365.

HOLY TRINITY MISSION, CONSHOHOCKEN (1928)

In November 1928 a mission for Polish people opened in a building formerly occupied by a brewery at Hector and Jones Streets in Conshohocken. The work was placed in charge of the Rev. Ambrose Baczewski. His brother the Rev. Edward Baczewski who was in charge of Redeemer Mission in Richmond and of a Polish Mission at St. Stephen's Church, Wissahickon, had been ministering to the Polish people of Conshohocken. In the beginning there were about 400 people who came to this mission. The mission continued until 1938 when it closed.

ST. AUGUSTINE'S CHAPEL, NORRISTOWN (1929)

Located on Green Street, between Basin and Wood, a chapel of St. John's Church, Norristown was built in 1930, in memory of Harriet Cornelia Prevost. Meetings and services had been held in St. John's Church in 1928. The first vicar was the Rev. Alonzo Wood (1930-1931). Several other vicars served for short periods of time. From 1942 to 1957, the Rev. S. Atmore Caine was in charge, followed by the Rev. R. S. Mitchell. The present vicar is the Rev. Paul E. Hons. There

There is a communicant membership of 919 and a Sunday School of 379. The Rev. Mr. Mason has just resigned. The present rector is now the Rev. Ronald W. Lockhart.

CHURCH OF THE RESURRECTION, MAYFAIR (1927)

A lot was purchased in 1926 by the Diocese in the rapidly expanding area in the northeast, known as Mayfair. The Rev. Sydney Goodman, rector of Emmanuel Church, Holmesburg was instrumental in getting the work started. Services were held at first in a rented house, 3400 Englewood Street, in 1927. A Sunday School was also conducted. The corner stone of the church was laid on November 3, 1928. Mrs. Mary M. Garrett of Holmesburg was a generous contributor toward the building funds. The Rev. Samuel D. Ringrose was appointed vicar in 1930 and served until his death in 1951.

The Rev. T. Gordon Ott has been rector since 1951. The cornerstone of the new church was laid in 1956, and the auditorium under the church completed in 1964. There is a communicant membership of 587 and a Sunday School of 131.

ST. MATTHEW'S CHURCH, OXFORD CIRCLE (1928)
(Later called Church of the Messiah)

On September 23, 1928 services were started by the Rev. F. A. Gray in a storefront at 5317 Oxford Avenue. The mission was called St. Matthew's Church. The work continued here until 1932, when a chapel and parish house were erected at Large and Comly Streets. At this time the Church of the Messiah in Richmond closed and merged with this mission, which now became known as the Church of the Messiah, Oxford Circle. The official date of the transfer was March 30, 1933. The Rev. William O. Roome was in charge from December 1928 to 1956. The parish assumed the date of admission to Convention held by the old Messiah (1847).

In 1960 the basement of the parish house was renovated and new additions of a chapel, guild rooms and educational quarters made. The present rector is the Rev. George C. Ashley, who has been in charge since 1957. There is a communicant membership of 249 and a Sunday School of 57.

ASCENSION MISSION, RHAWNHURST (1928)
(Later called All Saints 1949)

Work was started in 1926 by the Rev. Paul Micou of St. Luke's Church in Bustleton. The mission was formally organized March 22, 1928. A basement building was erected at Frontenac and Loney Streets in 1928. The Rev. James McClintock was in charge until 1935. He was succeeded by the Rev. George L. Gibbs (1935-1948). In 1948 the mission was in charge of St. Mark's Church, Frankford.

congregation in the area before the buildings were erected. There are now 1100 communicants and a Sunday School of over 300.

ST. FAITH CHURCH (BROOKLINE), HAVERTOWN (1932)

Beginning in 1930 attempts were made to start work in Brookline, and services were held occasionally in private homes. The Rev. William Powell conducted services in the Brookline School House during 1932. In October 1932, the Convocation of Chester decided to officially start a mission. Ground was purchased on Brookline Boulevard and Allston Road. With the help of the Diocese a chapel was erected in 1933, with the Rev. William Powell in charge until 1943. A parish house was added in 1934 and a rectory in 1937. The Rev. Aaron Manderbach served from 1945 to 1950. The mission assumed parish status in 1946 and was admitted into Convention. Additions were made to the church and parish house during this period.

The present rector, the Rev. Christopher J. Atkins took charge in 1951. A new church was built in 1957 and the old church made into an assembly hall. There is a communicant membership of 427 and a Sunday School of 190.

THE CATHEDRAL CHURCH OF CHRIST, ROXBOROUGH (1932)

In the early days of Bishop Rhinelander the suggestion was made to build a Cathedral on the Benjamin Franklin Parkway. The church of the Ascension at Broad and South Streets was taken over at this time and was called the Pro-Cathedral of St. Mary. In 1919 a charter for a Cathedral was granted by the Courts and a corporation formed called a Chapter. Around 1926, during Bishop Garland's Episcopate, a tract of land was purchased from the Houston Estate in Roxborough, at a cost of one half million dollars, located at Ridge and Henry Avenues. Bishop Garland's plan was to have the Episcopal residence there, surrounded by Diocesan Institutions. Diocesan Days were held on the site for several years. A considerable discussion about the advisability of the site ensued and reports pro and con were made to the Convention of 1932. However, on June 25, 1932 ground was broken for the erection of the first unit, and subsequently a Lady Chapel was built, consisting of an apse and three bays. Gifts were given totalling about one quarter million dollars. The first unit was called the Chapel of St. Mary. Services were held on Sunday afternoons, and the Rev. James M. Niblo was Canon Residentiary.

In 1957 a Chapter House was built from funds left several years previously in memory of James and Martha B. Hay, which cost $250,000. The present vicar, the Rev. James T. Berger was appointed in 1955, and in 1961 a residence was erected. Originally the site con-

is a communicant membership of 167 and a Sunday School of 39. This chapel became a Diocesan mission in 1968.

ST. CHRISTOPHER'S MISSION, NORTH PHILADELPHIA (1930)

Started in early 1930, a mission was established to reach the large number of Negro people moving into the section of North Philadelphia, east of Broad Street. The Rev. Henry N. Deaver was in charge for a number of years. A rented house at 1301 Master Street was obtained. Later in 1931 the work was centered at 1211 Thompson Street, which was fitted up with a chapel and from which a community work was carried on. In 1939 the mission moved to 1332 North 12th Street. The Rev. Robert S. Harris became vicar in 1944. In 1947 the mission merged with the Church of the Annunciation at 12th and Diamond Streets. Father Harris subsequently became rector of the combined churches.

HOLY SPIRIT MISSION, SOUTH PHILADELPHIA (1930)

A congregation of Negro people organized in 1930 and worshipped in All Saints Church, 11th and Snyder Avenue until it closed in 1949. It was first in charge of the Rev. Victor E. Holly and later the Rev. Arthur C. Moore held services from 1934 to 1940. The Rev. John R. Logan, Jr. took charge in 1940. When All Saints closed, the congregation merged with the Church of the Crucifixion.

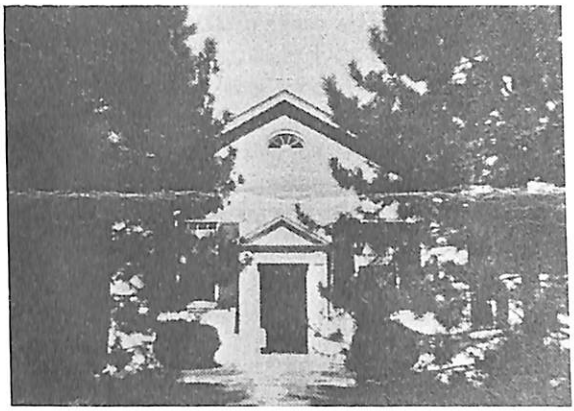
MISSION OF ST. FRANCIS OF ASSISI, WEST PHILADELPHIA (1931)

Under the direction of the Rev. Giovanni A. Scarinci, a mission was opened for Italians at 6335 Vine Street in 1931. It moved to larger quarters at 6445 Vine Street in 1933. The work seems to have been abandoned in 1936.

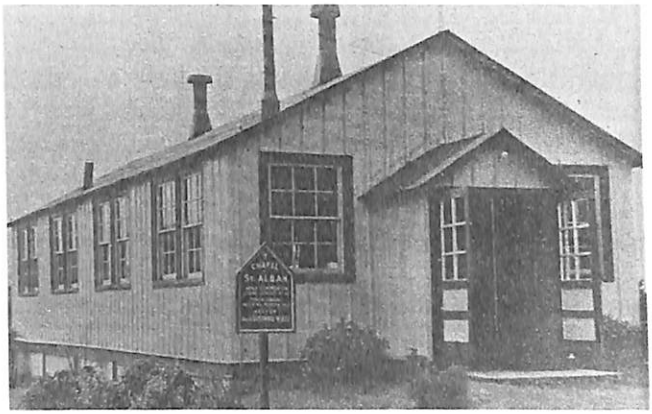
THE NEVIL MEMORIAL CHURCH OF ST. GEORGE, ARDMORE (1932)

On April 4, 1932, Mr. George Washington Nevil presented to the Diocese a stone Gothic church, a parish house and a rectory, in memory of his parents, Joseph and Amelia Nevil. The Bishop of the Diocese was to be rector. The first service was held on April 10, 1932. The Rev. Frederick E. Seymour was appointed vicar, and he served until 1946. He was succeeded by the Rev. Stanley V. Wilcox (1946-1950).

In 1950 the present rector, the Rev. Peter C. Van Der Hiel took charge. This church became independent in 1952 and was admitted into Convention. The seating capacity of the church was enlarged in 1955 and Sunday School rooms added to the parish house. One of the interesting circumstances connected with this parish is that it had no



St. John's,
Huntingdon Valley
Built in 1872



Building used by
St. Alban's,
Newtown Square
Beginning in 1924

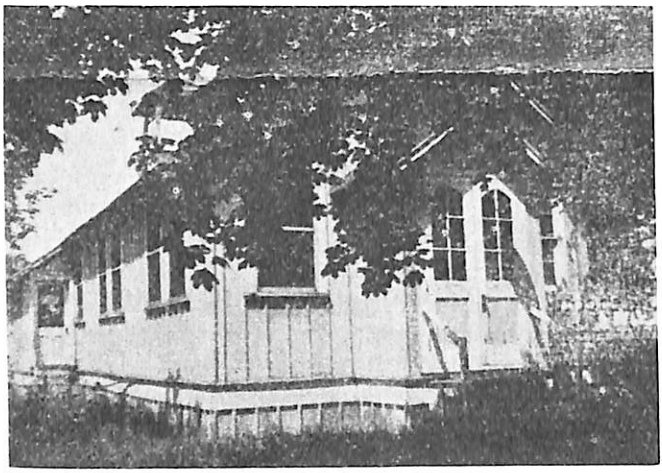
sisted of 100 acres, but part of this was turned back to the Houston Estate, leaving the present area of about 37 acres.

In 1963 St. Mary's Chapel of the Cathedral was established, as a kind of mission to serve the people of the community. It has 214 communicants and a Sunday School of 132. Several Diocesan services and Institutions have been held in the Cathedral and conferences held in the Chapter House. Two Bishops of the Diocese have been interred in the Cathedral, Bishop Garland, and Bishop Taitt.

ST. JOHN THE BAPTIST, WEST OAKLANE (1933)
(Now called St. Matthias)

Ground was purchased on Briar Road at Tulpehocken Street in West Oaklane in 1926. In 1933 the mission was organized and the Rev. Sydney Goodman was in charge. A frame building belonging to St. Columba's in Southampton was moved to the site in 1934 and the congregation worshipped in it until a stone church was built in 1939. In 1942 the church of St. Matthias at 19th and Wallace Streets closed, the building sold and the congregation merged with St. John's. The church at West Oaklane then became known as St. Matthias. The Rev. Albert F. Fischer was rector from 1939 to 1945. Additions to the church were made in 1948, during the rectorship of the Rev. George C. Condit (1945-1955).

A new educational wing was added in 1962. The Charles B. Mauch has been rector since 1958. The communicant membership is 490, and there is a Sunday School of 111.



St. John's Mission, West Oaklane (1934)

B. Harnsby (1947 and 1948). A rectory was built in Broomall in 1949, with the help of the Merrick Fund, and a loan from the Diocese. In 1946 work on the erection of a building in Broomall was begun. The churches of the Convocation raised a considerable sum toward the cost.

The Rev. Vernon Matthews was appointed September 1, 1949 and became rector when the parish became independent in 1957, and was admitted into Convention. There is a communicant membership of 456 and a Sunday School of 323.

ST. PHILIP-IN-THE-FIELD, ORELAND (1945)

On November 14, 1944, Dean Niblo of the Convocation of Norristown met with the Rev. George Copeland of St. Peter's Church, Glenside and a group of interested people to see what could be done to start a mission in a rapidly developing new area called Oreland. Mr. Norman C. Harvey of St. Peter's agreed to act as layreader. First services were held on February 14, 1945 in the local firehouse, at which 18 persons were present. Through funds from the sale of the mission at Glenside it was possible to purchase ground and to start a building. A parish house and chapel were built in 1946. The Rev. Joseph Tatnall was appointed vicar in 1947. In 1955 a new church was erected. It was admitted to Convention 1957.

The Rev. Edward E. Elliott, became rector in 1956. There are 785 communicants and a Sunday School of 328.

ST. JAMES CHURCH, GREEN RIDGE (1947)

This parish is the successor of St. James Church formerly located at 22nd and Walnut Street, Philadelphia, which closed and was sold in 1945. In 1947 St. James, Green Ridge located at Concord and Dutton Mill Roads, near Chester was opened. Some of the furnishings and part of the endowment of old St. James became a part of the new congregation. The Bishop of the Diocese was acting rector, and was represented by the Rev. J. Marshall Frye as vicar. The rectors of nearby parishes served as vicars for a couple of years.

In 1960 a new parish house was built during the ministry of the Rev. John R. Reeves (1955-1962). The Rev. John A. Maguire and the Rev. Wallace B. Houston served for short periods thereafter. The present rector, the Rev. Anthony Mattes took charge in 1966. For a period of time this parish was under the Convocation, but it became independent in 1966. There is a communicant membership of 322 and a Sunday School of 176. A more complete history of St. James may be found under date of 1809.

ST. CHRISTOPHER'S CHURCH, GLADWYNE (1949)

With the extensive development in this area of Montgomery County, a new congregation of Episcopalians was formed in 1949.

CHURCH OF THE BELOVED DISCIPLE, WEST PHILADELPHIA (1934)

In 1934 a Negro congregation was organized in West Philadelphia by the Convocation. They took over the building formerly occupied by St. John the Divine Church at 57th and Pearl Streets. The Rev. Charles A. Levy was appointed minister in charge. In 1938, St. Thomas Church at 12th and Walnut Streets merged with the Beloved Disciple and moved to the site of this church. The Rev. Robert W. Bagnall, rector of St. Thomas took charge and the name was changed to St. Thomas Church. A new location was selected in 1941 at 52nd and Parrish Streets. The Rev. Jesse F. Anderson became rector in 1944. A complete account of St. Thomas Church will be found under date of 1792.

ST. PAUL'S MISSION, NORTH PENN (1934)

Work among Colored people was started by the Convocation of North Philadelphia in 1934, in what was called at first the Village Chapel. It was in charge of the Dean of the Convocation and supplied by layreaders. The Rev. Charles A. Levy was in charge for a short time. In 1941 it moved to 2249 W. Cumberland Street, and was in charge of the Rev. Louis W. Johnson. It continued until 1953 when it was closed and the congregation transferred to the Church of the Advocate, 18th and Diamond Streets.

HARD OF HEARING CHAPEL, PHILADELPHIA (1937)

Founded by the Rev. Gustave C. Meckling in October 1937, the congregation of persons who are hard of hearing has met in several places. At first it was located at 105 South 18th Street, and then from 1938 to 1946 it met in the parish house of Holy Trinity Church. Since 1946 it has met in St. Stephen's Church on 10th Street below Market. There are 200 hearing aids in the church. In addition to the regular services, there are special services on Sunday evenings and a Bible class on Sunday afternoons. The Rev. Mr. Meckling has recently become vicar of All Souls for the Deaf, and the congregation has moved to St. Stephen's Chapel.

ST. PETER'S CHURCH, BROOMALL (1941)

In 1941, Dean Wilcox of the Convocation of Chester inaugurated a new work at Manoa. It was first in charge of Mr. Dougald L. Maclean of the Divinity School. A lot was purchased by the Diocese at Brookthorpe Hills, a mile west of Manoa. The mission was given the title of St. Peter's, Manoa by Bishop Taitt, but later changed to St. Peter's, Broomall. Services were first held in Manoa Hall. The mission was served by the Rev. Frederick F. Valentine (1945 and 1946) in connection with St. Alban's at Newtown Square, and by the Rev. Frederick

This school house was purchased in 1954, with the assistance of St. Thomas Church, and became the place of worship. In 1957 a parish house was erected. From 1958 to 1962, the Rev. Frederick B. Halsey was in charge. He was followed by the Rev. Peter A. Greenfield (1962-1966). Additional ground was purchased and the church enlarged in 1964. A rectory was built in 1965.

The present vicar is the Rev. Peter E. Camp. There is a communicant membership of 336 and a Sunday School of 237. This church has become self-supporting and is about to assume parish status.

ST. PAUL'S CHURCH, LEVITTOWN (1953)

With the opening of the large housing development in Levittown, the Diocese began a work here in 1953. Land was obtained and a building erected in 1954, which was a combination church and parish house. St. Paul's Church, Edgely, which was started in 1916, a short distance from the new development, was sold and the congregation moved to the new location. An educational building was erected in 1958, and the parish was admitted into Convention in 1959.

The present rector, the Rev. Stanley A. Powell, has been in charge of the work from the beginning. There is a communicant membership of 592 and a Sunday School of 415.

ST. CHRISTOPHER'S CHURCH, OXFORD (1956)

Back in 1874 a work was started in this village in Chester County, and a church building erected. After a number of years the work was abandoned in 1890. An attempt was made to revive it in 1917 which continued until 1932, when all work ceased.

In 1956 a work was started in a new location in Oxford, services being held in the basement of the residence of Dr. Holcomb, and later at the Oxford Research Club. The Rev. Lewis H. Worrall, a Perpetual Deacon was placed in charge, working under the direction of St. David's Church in Radnor. A site was chosen on Lancaster Avenue consisting of over three acres. In 1961 the Rev. Richard W. Hess was placed in charge. A church was erected in 1962 with the assistance of the Diocese. The Rev. Joseph E. Trimble was appointed in 1963. There is a communicant membership of 110 and a Sunday School of 121. The Rev. T. Norman Mason has just assumed charge of this work.

CHURCH OF THE REDEMPTION, SOUTHAMPTON (1956)

Work was begun in this area of Bucks County in 1956 through the interest of the Rev. Albert M. Holloway of Trinity Church, Oxford, Philadelphia. In 1958 the funds of the Church of the Redemption at 56th and Market Streets in West Philadelphia were used to erect a

Buildings were erected at Righter's Mill Road in memory of David Goodbread and Elizabeth L. Goodbread, his wife. The parish was admitted into Convention in 1949. The congregation of St. Joseph's Chapel, Mill Creek, which had been established as a Parochial Mission in 1878, and ministered to by nearby parishes, joined with St. Christopher's when the new church was built. The first rector of St. Christopher's was the Rev. Robert Q. Kennaugh (1950-1955). He was succeeded by the Rev. Halsey DeWolf Howe (1956-1964).

The present rector is the Rev. Warren H. Davis. There is a communicant membership of 739 and a Sunday School of 317.

HOLY APOSTLES, PENN WYNNE (1950)

In 1947 it was decided by the parish of Holy Apostles in Philadelphia to start a new work in a suburban area. The site selected in 1949 was at Remington and Dover Roads in the area called Penn Wynne. A parish house was started in 1950. The Rev. Robert M. Baur was appointed vicar in 1950 and served until 1963. The first service was held on Christmas Eve 1950, although the parish house was not completed until Easter 1951. Services in the meanwhile were held in the Penn Wynne Library. A church was erected in 1959, and later class rooms in the basement were added.

The Rev. John C. Kolb became vicar in 1963 and the chapel became independent in 1968 and was admitted into Convention. There is a communicant membership of 261 and a Sunday School of 69.

CHURCH OF ST. JUDE AND THE NATIVITY, LAFAYETTE HILLS (1952)

In 1949 the buildings at St. Jude and the Nativity at 11th and Mt. Vernon Streets were sold. The parish was reestablished at Lafayette Hills in 1952. A church and rectory were erected on Germantown Pike. Some additions to the church property have been made in recent years. The background history of St. Jude's can be found under the date of 1848, and that of the Nativity under 1843. The parishes were combined in 1908. The present parish has taken the date of admission into Convention from that of St. Jude's admission in 1846.

The present rector is the Rev. Richard O. Partington, who has been in charge since 1952. There is a communicant membership of 360 and a Sunday School of 185.

GOOD SHEPHERD, HILLTOWN (1953)

In 1952, Mrs. J. S. Ferry became interested in starting an Episcopal Church in this area of Montgomery County. The Rev. Nathanael Groton of St. Thomas Church, Whitemarsh held services in 1953 in the home of Mr. and Mrs. Ferry, and later in the Leidytown School House.

A number of Episcopal rectors follow, too many to enumerate here. A parish house was erected in 1912 and an addition made in 1924. Getting down to more recent history, we find the following clergymen in charge; the Rev. James H. Lamb (1926-1948), the Rev. Charles B. Mauch (1949-1954), the Rev. A. Allen Attenborough (1955-1959) and the Rev. William P. C. Loane (1959-1962).

The present rector is the Rev. Joseph N. Leo. There are 201 communicants and a Sunday School of 62.

CHURCH OF ST. FRANCIS-IN-THE-FIELDS, SUGARTOWN (1962)

This church is located in Williston Township on Sugartown Road. The area has been referred to as Goshenville. The Rev. Alfred H. Whisler of the Church of the Good Samaritan, Paoli started holding services in the area around 1957. In 1959 a Grange building was used, and a sign erected announcing an Episcopal Church. The Rev. William E. Mills held services until 1960. In 1961 the work came under the Convocation of Chester. Ground was broken for the erection of a building in 1962, when the Rev. Edwin A. Garrett, 3rd, was appointed as vicar. There is a communicant membership of 111 and a Sunday School of 111.

ST. DUNSTAN'S CHURCH, BLUE BELL (1963)

This new church is located on Skippack Pike in the area called Blue Bell, in Montgomery County. First services were held September 15, 1963 by the Rev. Robert B. Cook. A garage building in the rear of the Blue Bell Country store was used until the new church building was erected in 1966. In 1965 the Rev. Warren Eastwood Atwater was appointed vicar. The church building, with Educational facilities was dedicated December 11, 1966. There is a communicant membership of 106 and a Sunday School of 95.

admitted parish 192nd Convention 10/25/75

ST. MATTHEW'S CHURCH, MAPLE GLEN (1967)

Maple Glen is an area in Montgomery County near route 63 (Welsh Road) and Limekiln Pike (route 152). In the fall of 1967 several laymen from the Church of the Messiah, Gwynedd held a meeting of interested persons in the Upper Dublin auditorium. Four laymen, Mr. John Vose, Mr. Harry Barbin, Mr. Roger Haydock and Mr. David Eisenschmied, together with Archdeacon Wainwright headed up a committee to start a mission in the area of Maple Glen. No site has been chosen, nor a building erected as yet, but services are being conducted in a rented building in Prospectville. The Rev. Albert L. Mahan has been appointed vicar in charge. A vicarage has been purchased in Prospectville and the vicar took up residence in February 1968.

building in Southampton. The church in West Philadelphia had been destroyed by fire in 1955. The name of the West Philadelphia church was continued and the date of its incorporation into Convention (1846) retained. The Rev. James A. Trimble was in charge from 1960 to 1963. He was succeeded by the Rev. Gustave J. Weltsek who served until 1967. In 1965 a new educational building was erected. The present rector is the Rev. Stanley F. Imboden. There is a communicant membership of 501 and a Sunday School of 434.

CHRIST CHURCH, UPPER MERION (1957)

Although Christ Church, Upper Merion did not become officially connected with the Diocese until its admission into Convention in 1957, it is of course much earlier. As far back as 1787 Episcopal ministers served this parish. Christ Church (Old Swedes) was one of the three Swedish congregations established in this area. It was founded about 1735. Services were first held in private homes and in the school house of these early Swedish settlers along the banks of the Schuylkill. The town is now known as Bridgeport. These Swedish churches were served by the Swedish minister of Gloria Dei in Philadelphia. A log church was built in 1735 on the land of Gunnar Rambo. In 1759, the Rev. Charles Magnus Wrangel of Philadelphia held monthly services. He was a friend of the Rev. Henry Melchior Muhlenberg. A regular church building was erected in 1760, and is part of the present building. A charter was obtained from Thomas and Richard Penn in 1765. At that time the three Swedish churches at Philadelphia, Kingsessing and Upper Merion were united. The Rev. Nicholas Collin served from 1786. The use of the Swedish language seems to have been given up in favor of English. However, the congregation came under the influence of the Lutheran denomination for a period of time. Because it was difficult to obtain Swedish ministers, very often priests of the English Church officiated, e.g. the Rev. Joseph Clarkson (1787-1792), the Rev. Slator Clay (1787-1821). In fact from this time all the clergy were of the Episcopal Church. Some of the people were confirmed by Bishop White and Bishop Onderdonk.

The first actual rector was the Rev. Jehu Curtis Clay (1831-1843). He was the son of Slator Clay. The church building was enlarged in 1837. The three parishes separated in 1841 and new deeds were put into effect in 1843. Under the newly incorporated church, the new rector chosen was the Rev. Edwin H. Lightner (1844-1855). He started Calvary Church in Conshohocken in 1846. At this time some of the members of Christ Church, Upper Merion protested against having Episcopal rectors, but the courts refused to grant an injunction. Perhaps this had something to do with the reluctance of the parish to enter the Convention of the Diocese until 1957, although it did send delegates.

St. Matthew's, Aetna, started 1857
Trinity, Conneautville, admitted to Convention 1858
Trinity, Rochester, started 1859
Trinity, New Castle, admitted to Convention 1861
Christ (now Trinity), Connelsville, started 1862
St. James, Titusville (Bishop Bowman Memorial), admitted to Convention 1863
St. Paul's, Waterford, started 1863
St. Stephen's, Sewickly, admitted to Convention 1864
Trinity, Warren, admitted to Convention 1865
St. John's, Franklin, admitted to Convention 1865
Christ, Johnstown
St. Paul's, Monongahela

Parishes that Separated from the Diocese in 1871

A second division of the Diocese occurred in 1871, when the Diocese of Central Pennsylvania was set off. This left the Diocese of Pennsylvania with the five counties of Philadelphia, Montgomery, Delaware, Chester and Bucks. Since we do not have any complete histories of the many parishes which made up the new Diocese, we can only give the bare facts about those churches, which at one time were part of the Diocese of Pennsylvania. Some no doubt had passed out of existence at the time of division.

Bangor Church, Churchtown, started 1730, admitted to Convention 1810
St. James, Lancaster, started 1744, admitted to Convention 1785
Christ, Huntington Township, started 1753, admitted to Convention 1785
St. John's, Carlisle, started 1753, admitted to Convention 1821
St. Gabriel's, Morlatton, started 1762, admitted to Convention 1785
St. Mary's, Reading, started 1763, admitted to Convention 1784
St. John's, York, started 1769, admitted to Convention 1785
Christ, Milton, started 1793, admitted to Convention 1849
St. Paul's, Bloomtownship, Bloomsburg, admitted to Convention 1793
St. Andrew's, Northumberland, started 1797
Christ, Derry, 1793, reorganized as St. James, Derry (Exchange)
Christ, Northumberland, started 1793, known as Christ, Milton
Christ, Turbot, later known as Milton, organized 1793
St. Matthew's, Pike, admitted to Convention 1814
St. Judes, Springville, 1817
Trinity, Easton, admitted to Convention 1819
Christ, Leacock, admitted to Convention 1819
St. John's, Huntingdon, admitted to Convention 1820
St. James, Muncey, admitted to Convention 1820
St. Stephen's, Wilkes-Barre, admitted to Convention 1821
St. Mark's, New Milford, admitted to Convention 1822
Christ, Reading, (formerly St. Mary's above), admitted to Convention 1824
St. Thomas, Morgantown, admitted to Convention 1825
St. Mark's, Lewistown, admitted to Convention 1825
St. Stephen's, Harrisburg, admitted to Convention 1826
St. Stephen's, Thompsontown, admitted to Convention 1826
St. Matthew's, Sunbury, admitted to Convention 1827
Trinity, Philipsburg, admitted to Convention 1827 (later called St. Paul's)
Christ, Madison, started 1828, also known as Christ Church Jersey Town
Christ, Danville, (Christ, Turbit), admitted to Convention 1834
St. Paul's, Montrose, admitted to Convention 1832
Christ, Petersburg, (formerly Chapel of Christ, Huntingdon Township, 1833)
Grace, Honesdale, admitted to Convention 1833
Trinity, Pottsville, admitted to Convention 1836, (St. Luke's, 1832)
St. Mark's, Mauch Chunk, admitted to Convention 1836
St. Andrew's, Springville, admitted to Convention 1838
St. James, Schuylkill Haven, admitted to Convention 1839
St. John's, Belle Fonte, admitted to Convention 1839
Christ, Towanda, admitted to Convention 1841

CHAPTER 22

PARISHES THAT SEPARATED FROM THE DIOCESE

Parishes that Separated from the Diocese in 1865

WE now list the various parishes and missions which separated from the Diocese of Pennsylvania in 1865. It was a large Diocese, extending over 46,000 square miles, and requiring long hours in travel. So it was decided that it would be wise to divide the Diocese in two. The western base of the Allegheny mountains was decided as the line of division. All west of that line was to be known as the Diocese of Pittsburgh, and all east of that line would remain as the Diocese of Pennsylvania. Since we do not have a full history of the parishes which separated, we just give some of the bare facts concerning them. They were all at one time however, part of the Diocese of Pennsylvania.

Georgetown Church, Georgetown, admitted to Convention 1814
Trinity, Pittsburgh, started 1815, admitted to Convention 1818
St. Peter's, Blairsville, started 1820, admitted to Convention 1829
Christ, Greensburg, admitted to Convention 1823
Christ, Meadville, admitted to Convention 1825
Christ, Brownsville, admitted to Convention 1825
St. Paul's, Erie, admitted to Convention 1827
Trinity, Connelsville, admitted to Convention 1827
St. Peter's, Waterford, admitted to Convention 1827
St. Peter's, Butler, admitted to Convention 1827
Grace, Menallen, admitted to Convention 1827
St. Paul's, Kittaning, admitted to Convention 1829
St. Peter's, Pike Run, started 1835
St. Paul's, Beaver County, started 1831, admitted to Convention 1845
St. Paul's, Laceyville, admitted to Convention 1832
Christ, Allegheny City, started 1832, admitted to Convention 1856
Trinity, Freeport, started 1835, admitted to Convention 1840
Christ, Allegheny, admitted to Convention 1836
St. Andrew's, Pittsburgh, admitted to Convention 1838
St. John's, Lawrenceville, started 1841, admitted to Convention 1857
St. Peter's, Uniontown, admitted to Convention 1843
St. Paul's, Pittsburgh, started 1844
Trinity, Washington, admitted to Convention 1844
St. Paul's, Ohio Township, admitted to Convention 1845
St. John's, Pittsburgh, started 1846
St. Michael's, Wayne Township, started 1849
St. Andrew's, Clearfield, admitted to Convention 1850
Christ, New Brighton, admitted to Convention 1852
St. James, Pittsburgh, admitted to Convention 1852
St. Luke's, Chartier's Creek, admitted to Convention 1852
Grace, Mt. Washington, admitted to Convention 1852
Epiphany, Pittsburgh, admitted to Convention 1853
Christ, Indiana, admitted to Convention 1853
St. Mark's, Birmingham, admitted to Convention 1853
St. Philip's, Manchester, admitted to Convention 1853
St. Paul's, Dunbar, started 1853, admitted to Convention 1854
St. Paul's, Mt. Braddock, started 1854
St. Peter's, Pittsburgh, started 1855, admitted to Convention 1859
Calvary, East Liberty, Pittsburgh, admitted to Convention 1855

St. John's, Ashley, or Hanover
St. Paul's, Mannheim, admitted to Convention 1870
Good Shepherd, Green Ridge, Scranton, admitted to Convention 1871
St. Peter's, Tunkhannock, no date
Colebrook Furnace, Lebanon County, no date
St. John's, LaPorte, no date

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St. Paul's, Minersville, admitted to Convention 1841
St. Paul's, Wellsboro, admitted to Convention 1841
All Saints, Paradise, admitted to Convention 1842
Trinity, Orangeville, started 1844
Trinity, Carbondale, admitted to Convention 1845
St. John's, Hamlinton, or Hamlin, admitted to Convention 1845, (also called Salem)
St. Paul's, Troy, admitted to Convention 1845
Christ, Williamsport, admitted to Convention 1847
Zion, (later called Trinity), Locke's Mills, admitted to Convention 1847
Zion, Tuscarora, admitted to Convention 1848
Holy Apostles, St. Clair, admitted to Convention 1848
St. Mark's, Northumberland, admitted to Convention 1848, (Fishing Creek Township)
St. James, (Exchange), admitted to Convention 1849, (also called Christ, Derry)
Calvary, Tamaqua, admitted to Convention 1849
St. Paul's, Columbia, admitted to Convention 1849
Hope Church, Mt. Hope, admitted to Convention 1849
St. John's, Marietta, admitted to Convention 1849
St. Philip's, Summit Hill, admitted to Convention 1850
Zion, Sterling, admitted to Convention 1851
St. James, Pittston, admitted to Convention 1852
St. Luke's, Scranton, admitted to Convention 1853
St. John's, Lancaster, admitted to Convention 1854
St. Michael's, Birdsboro, admitted to Convention 1854
St. Philip's, Manchester, started 1854
St. Stephen's, Morrisdale, started 1854
Grace, Springville, started 1854
Grace, Lodersville, started 1855, (also called Great Bend), admitted 1860
St. James, Dundaff, started 1856
Christ, Coudersport, admitted to Convention 1856
St. Peter's, Plymouth, admitted to Convention 1856
St. Paul's, Lock Haven, admitted to Convention 1857
St. John's, Ashland, started 1857, admitted to Convention 1859
St. James, Eckley, admitted to Convention 1858
Grace, Cressona, admitted to Convention 1858
Trinity, Athens, started 1859, admitted to Convention 1864
St. Luke's Memorial, Altoona, admitted to Convention 1859
St. Paul's, Harrisburg, admitted to Convention 1859
Christ, Lebanon, admitted to Convention 1859 (later called St. Lukes)
Grace, Allentown, admitted to Convention 1859
Emmanuel, Mont Alto, admitted to Convention 1859
Grace, Bart Township, admitted to Convention 1860, (known also as Gap Mills)
St. Paul's, White Haven, admitted to Convention 1860
St. Barnabas, Reading, admitted to Convention 1860
St. Mark's, Lewisburg, started 1861
St. Andrew's, Tioga, admitted to Convention 1861
Nativity, Bethlehem, admitted to Convention 1863
Trinity, Lewisburg, admitted to Convention 1863
St. Peter's, Hazleton, admitted to Convention 1865
Church of Faith, Mahoney City, admitted to Convention 1865
St. James, Anthony, started 1865
St. Paul's, Pleasant Mount, admitted to Convention 1866
Trinity, Shamokin, admitted to Convention 1866
Trinity, Williamsport, admitted to Convention 1866
St. James, Bedford, admitted to Convention 1866
Mediator, Allentown Iron Works, stated as St. John's, Allentown Furnace 1866
Holy Trinity, Centralia, admitted to Convention 1868
Trinity, Chambersburg, admitted to Convention 1869
St. Luke's, Blossburg, admitted to Convention 1869
St. James, Mansfield, admitted to Convention 1869
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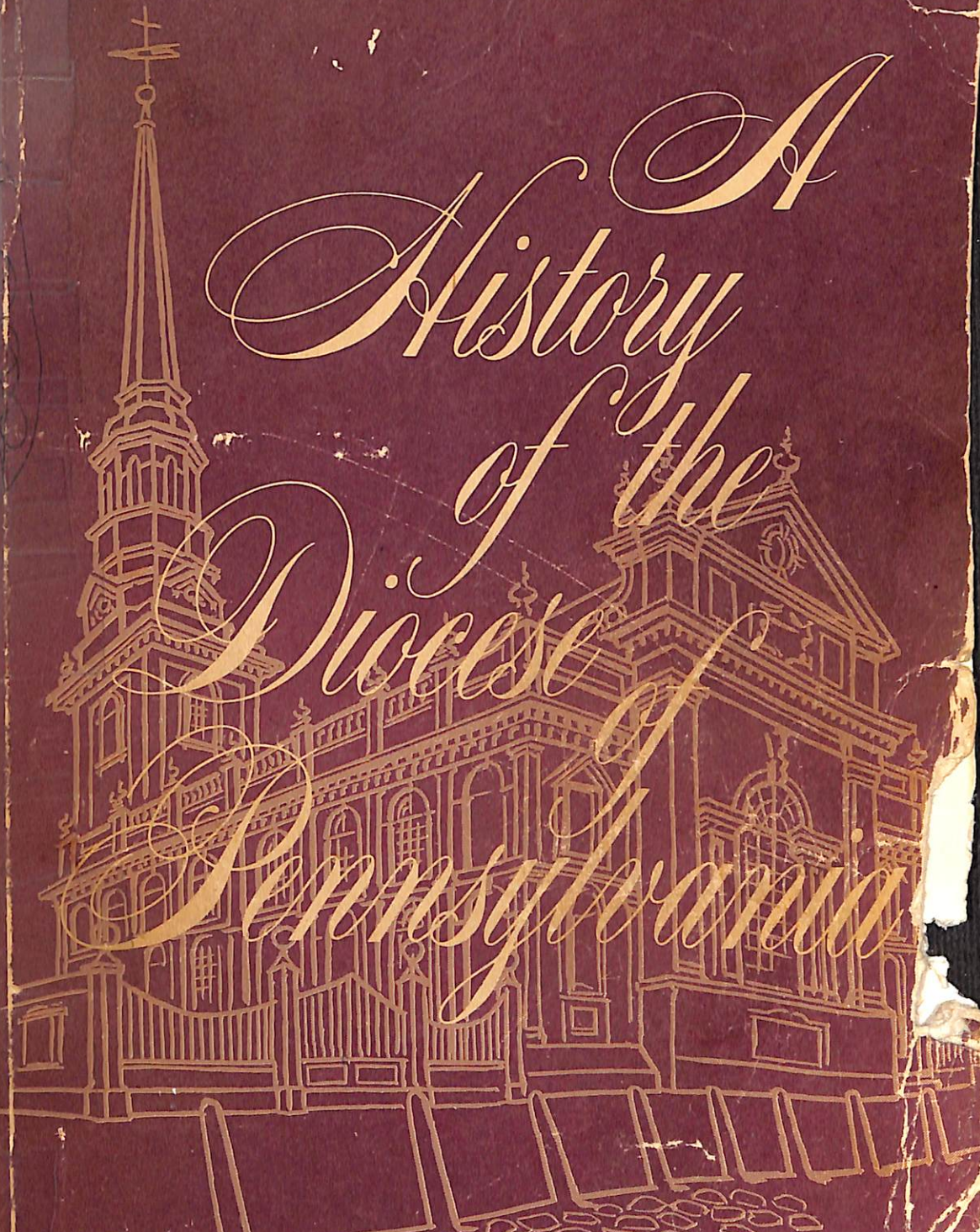

THE REV. J. WESLEY TWELVES, D.